DRAGON MOTHER

A New Look at the Female Psyche

MICHAEL TSARION

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by

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Dedications

This book is dedicated to the memory of William Blake, Wilhelm Reich, Otto Weininger, Erich Neumann, Otto Rank, Sigmund Freud, Carl Gustav Jung, Ludwig Binswanger, Arthur Janov, Nathaniel Branden, Alice Miller, Melanie Klien and Karen Horney.

Cover Art

The Madonna and Child, by Marianne Stokes.

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INTRODUCTION

> *The psychological matriarchate is the period in which the unconscious is dominant, in which consciousness has not yet gained independence. In this phase a man, not yet centered in ego-consciousness, lived like an infant in the unitary reality* – Erich Neumann

In my books *Atlantis* and *Disciples of the Mysterium* I consider the effects and after-effects of the so-called Age of Catastrophe. I show that what we experience today as ego-consciousness is the outcome of ancient trauma, and that no understanding of our modern world is possible until we seriously accept that every human being, from infancy on, suffers not only deep-set trauma but *historical* amnesia.

One of the effects of the trauma is dissociation. That is, we have collectively blocked out the memory of the universal terrestrial cataclysms that disaffected our ancestors about thirteen or so thousand years ago. Nevertheless, as I show in my work, despite our penchant for dissociation the trauma continues to cause subliminal anxiety which in turn impairs not only our relationship with ourselves but our relationships with nature and the society in which we find ourselves. It leads to the cocktail of existential troubles that so many people experience on a day to day basis. Consequently, we will not be in a viable position to heal the surface anxiety or subsurface trauma until we reinvestigate how modern ego-consciousness began and what must be done in order to return to a psychically hygienic state.

In this book I again take up the all-important question of ancestral trauma in order to show how it set off a chain of events that undergirds, conditions and determines the mother-child relationship.

The nature of this relationship is of course vitally important. Every child grows to adulthood bearing the emotional complexion determined by his or her mother in the days and weeks after conception. Since she, like all humans, bears within herself on a non-conscious level the disturbance of bygone days, it goes without saying that her child will likewise inherit the traumatic condition. What is more, if she – during her own infancy or in utero – suffered emotional or physical abuse at the hands of her parents, it is unlikely that her offspring will grow up to be psychically whole beings. I believe that this is the situation that persists throughout the modern world. This problem beset our forebears who survived cataclysms but it persists and worsens as a problem today.

This is the situation on a personal level and for society as a whole. The inviolable fact to acknowledge in the pursuit of health in all situations is that *present trauma bioenergetically stirs and even awakens the memory of previous experiences of trauma.* Once this fact sinks in, we'll be able to explain a great deal when it comes to deviant and pathological behavior. We'll be able to expertly see what so many sages professed about the intimate connections between psychic and physical energy.

From what I've said it follows that healing cannot occur unless women become aware of this problem enough to do something constructive about it. This inevitably means an upgrading of Self-knowledge and psychological insight. I speak of women's responsibility because the average child does not come under the direct psychological influence of their father until much later in its mental and emotional development, after the damage has already been done. Moreover, the father is himself a male whose consciousness is the outcome of his prenatal and postnatal relationship with his own mother. Therefore unless his mother was a composed Self-loving person, and unless he is himself an exceptionally grounded insightful man, he will not be in a position to significantly reconfigure the fundamental structure of his child's consciousness. And let us not doubt that this is his duty as a father. This is not to say that he has no effect at all. Of course he has. But the seeds of his child's temperament were laid and under-nourished long before his influence comes to bear. The child's psychic orientation, character and perception of Self and world are already established. Exposure to and modification by a father's interpretation of the external world can certainly help acculturate to a degree, but cannot hope to radically adjust a consciousness misshapen in natal and prenatal years by a mother with a malignant relationship toward herself and the world, a situation made worse by the effects of ancestral trauma operating at the root of her psyche.

In other words, if both parents are not aware of their innate trauma and anxiety, and the subsequent psychic dissociation at work, they will not be able to raise a psychosomatically healthy child. Consequently they are bound to raise the *unhealthy* child who goes on to have a malignant relationship with the world of people just as emotionally arrested as himself. Since trauma exists at the root of his being, boiling like lava, he is bound to regard nature as something threatening. He does as his traumatized forebears did, and build walls – both psychic and physical – to keep nature out. Nature shook up the human race in the past, wiping out millions of species and sinking continents. The umbilical cord was cut and nature will not be trusted again. Men do not *think* this consciously. No, their antipathy to nature is unconscious. But it is deadly, since antipathy toward nature is

ultimately antipathy toward *oneself.* And it is this deficient Self-image that disturbs the fetus in the womb. Crucially the symptoms of this attitudinal malignancy are to be witnessed in the world around us. Each and every sociopolitical crisis is rooted in it, as is each and every interpersonal psychosomatic complex and syndrome. Essentially, the experience of pain and trauma occurs right from the off, from the moment of conception. We shy away from this fact and erroneously think pathology only occurs *after* birth. If only this were the case.

In this book I deal directly with the trauma problem, emphasizing the *preconscious* relationship between mother and child that so crucially determines characterological development and moral orientation. To assist in our investigation of the pre-Oedipal phase of development, I introduce the reader to the work of the brilliant Jungian psychoanalyst Erich Neumann. His text *The Child,* walks us through the early stages of infant development, revealing just how dependent an infant's consciousness is on that of its mother. This remarkable book was not published in Neumann's own lifetime and is barely known today either to Jungians or the general public. This is a great shame, and it is therefore the secondary function of my book to reacquaint the world with the outstanding work of Erich Neumann on the fascinating process of child-development. This is not to say that I am in complete agreement with every assessment Neumann makes about the embryonic period or later stages of development. My text therefore offers a penetrating critique of certain key ideas found throughout Neumann's work, some of which were inherited from his mentor Carl Gustav Jung.

In later chapters I address what Jung called the "Shadow Archetype," and describe what I believe constitutes Shadow Work. Although my ideas on this subject acknowledge aspects of what Jung taught, I prefer to describe the Shadow Self in a manner more consistent with the teachings of Wilhelm Reich. This is because Reich, like Georg Groddeck before him, expertly deconstructed Freudian and Jungian conceptions of the psyche and its divisions – id, ego and superego. As far as Reich was concerned, the Shadow, as it is called, is nothing more or less than the human body and its autonomic processes. I ask you to be aware of the somewhat conflicting descriptions about the Shadow, given that I address the subject from both a hard Jungian and a Reichean perspective.

As far as Freudian paradigms are concerned, you will find several revisions to Freud's central ideas herein. This is partly because of my preference for the perspectives on child-development of Erich Neumann and Otto Rank. It is also because I do not wholeheartedly

accept the Freudian explanation of how the image of the mother splits into opposing imagos or halves. How she becomes both a good mother and a bad mother at the same time, in the eyes of her child, is more involved than most Freudians and Jungians acknowledge, and is a process which occurs for deeper reasons than her competence as a breast feeder or toilet trainer *after* birth. I present a more controversial theory to account for the cause of the dichotomy between the loving and terrible mother images that shape the consciousness of every infant. I also prefer Neumann's theory about the origins of the superego or center of morality. The classic Freudian belief is that our moral sensibility is primarily shaped by the introjection of and identification with the father's sense of what is right and wrong. However, Freud underestimated the role of the mother in the formation of the moral center. Neumann does not make the same mistake. His work shows how both morality and immorality have their roots in pre-Oedipal situations which commence, in most cases, before the role of the father comes to bear. I also revise Freud's ideas about the supposed father-son rivalry and on the emotionally incestuous relations that occur between mothers and sons. Although Freud was the first thinker to address the question of childhood trauma, my alternative reading of his central ideas helps us better explain the reasons for a child's attachment to a particular parent, as well as for "penis envy," autism, tantrums, sibling rivalry, hyperactivity, learning disorders, delinquency and homosexuality, etc. I devote Appendix Three to a more detailed assessment of Freud's classic ideas.

In this book I have deliberately kept things simple and non-technical. It is important that every reader easily digests the subjects raised here so that radical change can occur in their lives. As we know there have been so many attempts at coming up with solutions to the world's problems, but none deal with the legacy of *ancestral trauma* and its psychological ramifications. It was the great Immanuel Velikovsky who, in *Mankind in Amnesia,* had perceptive things to previously say on the subject. Since his time the subject has barely been mentioned in regards consciousness, and never in a meaningful context. If we do not understand the past we are doomed to repeat all the error made in the past. In fact that is what we appear to be supremely good at. Little of the wisdom gleaned in humankind's past is found being applied by the present generation. No, but we are neck-deep in humankind's historical error and folly. It follows us like a perpetual shadow, with no amount of light banishing it. This book explains why this is and what can be done about it.

As said in previous works, we are in the early stages of healing from

ancestral trauma. Historically speaking the Age of Catastrophe occurred a short time ago, so it is not surprising that we are still so emotionally immature. We have taken refuge behind the high thick walls of science and technology, and erected psychic barriers to boot. Indeed as psychologists admit, the ego is a mass of defenses.

Fundamentally, when it comes to the genesis of trauma, one's sex is largely immaterial. Sex is also relatively unimportant when we deal with pre-Oedipal phases of development. What is important is that both sexes suffer the effects of trauma in the deepest layers of their unconscious. If the foundations of the ego are shaky and weak, as they certainly are for most people, something must be done. Despite the work of many great philosophers and psychologists, the human situation in existential terms is getting steadily worse. The average person not only victimizes themselves by way of regression and dissociation, but by immersing themselves in the Crowd, and the manifold distractions provided by a gadget-fixated world fast losing its humanity. By refusing to look within and examine ourselves, perceptively and dispassionately, we condemn ourselves to perpetual psychophobia or self-hate and self-sadism. We fail to renew our communion with nature in a holistic manner, treating nature instead as some kind of decoration to our urban incarceration or recreational theme park. We thereby lose the chance to bring ancient trauma to the present and deal with it proactively in deliberately chosen natural settings. Unlike initiated shaman, we do not open communion with nature, or realize that in doing so we open a deeper communion with the Imperial Self.

If it turns out to be true, as I know it to be in most cases, that our relationship with our mothers was not sufficient to introduce us holistically to the archetypal wisdom of nature, and our innate Will to Meaning, then it is up to each person to do the work for themselves, despite the lateness of the hour.

It is the purpose of this book to delineate the manner in which this is to be accomplished. The return to nature is a return to the core of one's being. But it is for the most part a *deconstructive* process, which means it is unfamiliar to most people in the world. We are not taught apophatically, and have no idea how to transcend the subject versus object opposition. Unlike our pre-traumatized forebears we do not know what it means to be phenomenologically present. Indeed we normally act obliviously to the mediocrity of our daily lives. And although we are predisposed to think that psychological work is arduous and indistinct, we have immersed ourselves in a welter of Self-Help books and teachers, allowing other people to sell us

superficial techniques to quickly lead to authenticity. The plethora of works on Self-development, mindfulness, yoga and exotic meditation indicate that dissatisfaction exists with what is normally experienced in life. Something more real is being sought by an increasing demographic. But again, none of these books and teachers, adept as they may be in certain areas, deal with the all-important question of ancestral trauma. Even the great works of philosophy and psychology do no justice to the subject. This is a critical oversight, since as I show in this book, personal trauma derives from parents who probably experienced trauma from their parents who were also traumatized by theirs. This vicious cycle of pain, grief, anger and defilement has a very long etiology. This is why the problem of present personal trauma cannot be considered independently of ancient collective trauma.

> *Patterns of mothering are passed down from mother to daughter through the specific amount of care given and received. When the daughter of a monkey becomes a mother herself, the amount of contact she had with her mother precisely predicts the amount that she bestows on her own daughter* – Oliver James

> *In general, the earlier a negative pattern of experience occurs in our childhood, be it sexual abuse, physical abuse, neglect, lack of adequate nutrition...parental divorce or separation, parental mental illness or parental financial misfortune, the greater the likelihood of it still affecting us in adulthood* – ibid

In my opinion the cycle of hand-me-down trauma and anxiety must be broken if any kind of progress is to occur existentially and socially. By addressing the question of trauma we deal with the roots and fortitude of the Imperial Self. Therefore shortcuts that merely remove the dust from the lens of the ego will not suffice to enhance our experience of life or set our offspring on the right course toward individuation. Nor will the comforting words of great minds ultimately get to the roots of the psychosomatic maladies that attended us as we are catapulted into the chaotic world made by others before us. The problems found throughout our world got there by way of psychically deranged people who avoided Self-work before we were born. A good many of these people persecuted and marginalized sane hygienic souls who knew what was wrong with the psyche and the world. They then passed on leaving wayward descendants to clean up their messes. So much for our parents.

Okay, since this is our lot, let's get on with the cleanup job. To do so we must start from scratch. We must investigate the roots of

consciousness and understand that terrestrial trauma had the most devastating effect upon it. Unless we are able to bring that trauma into the light and deal with it holistically, we will never succeed in setting things aright. It is this rot that must be uncovered and healed.

The starting place is not Earth's history, but our own, beginning with our relationship with our mothers. If she was a Self-aware, Self-loving individual, we have nothing to worry about. If she was, however, a *terrible mother* – lost to herself and infected with self-hate, father-hate, mother-hate, world-hate and/or nature-hate, we have everything to worry about. Deciding to radically change this situation is a virtuous act. However, the process of healing begins not with others or with the world. It begins with ourselves and the children we raise and teach. This is the manner in which ancient and modern – mythic and stereotypical – worlds interrelate. We are each eternal mothers and fathers bearing scars of the past but also the means of healing them. We are free to make bad situations better or good situations worse. It is not a cliché to say, therefore, that the future of humanity lies in our hands.

CHAPTER ONE
Man and His World

C. G. Jung attributes many of the disorders of the child psyche to psychic disorders of the parents. This means that, up to puberty, there is normally a partially unconscious union between child and parents, especially the mother – Erich Neumann

Imagine a single fragile plant growing in your garden. It hasn't yet borne a flower but there are a few leaves moving slightly in the gentle breeze. Now imagine the breeze which invisibly envelopes the plant, trees, grass and bushes in your garden. Imagine the types of weather experienced by the little plant as it grows. It goes without saying that the plant does not grow in a silent vacuum, and that it is entirely dependent on the world in which it stands. Now imagine the soil in which it took root. Without that nurturing dark bed it cannot hope to grow and thrive. If its roots are not deep how can it resist the winds and gales that threaten to crush or topple it to the ground? If its roots are in a poor soil, and not properly fed, what chance does it have to rise high above the ground and bear flowers and fruit? Surely the plant has its own interior life and movement, but it is nothing without the preformed, preordered world in which it exists. Its early moments of life, its dependency on the complex pre-structured world around it, is not dissimilar to that of a human child.

For a plant to make use of the many factors crucial to its existence, supplied by the external environment, it must be equipped with a synthesizing capacity. It must have an inbuilt ability to grasp and absorb what is needed, as well as an ability to reject and avoid what is hazardous and not required. Of course it is vital that this faculty of synthesis or "centroversion" is not in some way impaired. Should it be impaired the plant cannot hope to effectively integrate with the external world on which its existence depends. Additionally, life is threatened for our plant should the soil not only lack nutrients but deliberately cease giving them up. If the wind ceases blowing, and if the rain refuses to fall, life for the plant ceases before long.

In a human infant the synthetic function will develop into, or include, a value system. What is important to the child on a biological level becomes what it values psychologically. This development is not restricted to a single child. It has gone on from the beginning. This is why a child's value system, as well as its biological needs, are the outcome of evolution. It is phylogenetic as well as ontogenetic. The

content of a child's mind is as much an inheritance as it is an expression of individual cognition.

This ancestral component – the collective factors – shape the world around the child. They constitute the wind, rain and soil that our little plant depends upon for its sustenance and survival. However, it is true to say that the elements that give life, and the life-form itself, evolve side-by-side. Evolution and development occurs within and to both systems regardless of their inner capacities and idiosyncratic tendencies. In other words, the forces that make life possible are obviously primary. They are the basis of the lives of infant and mother. However, the child does not have direct access to the life-giving forces shaping its consciousness. Its connection to them is by proxy. He or she is *introduced* to the life-giving essence by the primary and dominant parent – the mother. She functions as a medium for the archetypal principles not experienced directly. The child's initial encounter with the archetypal matrix upon which its entire being depends is a derivative rather than a direct or pure encounter, and it can suffer from interference. Even more contentiously, the infant's introduction to the archetypal matrix is by way of another human being whose relationship with that same matrix may be seriously disturbed and impoverished. Since nothing can change this state of affairs – since we all have mothers standing between us and the life-essence – we are bound to see how the consciousness of our mother is likely to negatively affect our own.

We are bound to see that it is by way of the body and consciousness of a toxic mother that the weeds of pathology take root. Her toxicity is the result of her repressed racial-memory of ancient trauma, and the repressed memory of her personal troubled and dysfunctional relationship as a child with her own parents, given that they were as malignant as she.

We see then that pathology has a long ancestry. Nevertheless it is in the present that it is healed and ended. Regardless of what dysfunction existed in the past, and what kind of schizogenic environment our parents created and create around us, we are as we grow to adulthood free to put the situation aright in the present. To do so we must become profoundly *psychological* beings. That is, we must educate ourselves as to how our personal interior lives are articulated to the apparently external impersonal life of the world in which we find ourselves. We must become lucidly aware of how history is ultimately psychohistory. The world is shaped by human consciousness. It is, as Jung said, also shaped by the content of the *unconscious* or Shadow Self.

Jung's Shadow Self comes into being by way of parental and societal prohibition. It is a metaphor for the despised aspects of our own nature, aspects given names such as anger, hate, envy, vengeance, violence, and so on. These relatively disowned, dissociated emotions and moods rarely see the light of day. They are rarely openly acknowledged and expressed. Because of domestic and cultural programming they are despised and feared. They are however *legitimate* constituents of the psyche, as legitimate as those which are socially approved of. By repressing these aspects we impair ourselves and become less individuated and authentic. But that's okay, we say. As long as I am able to fit in and win the approval on which I depend, I don't mind existing as a *half* self. From this stance we make our world what it is. We are all half-beings walking about taking guidance from the misguided. Each of us is obsessed with winning that approval and being part of the crowd. Even if it means sacrificing the little independence of thought we possess, and living with the inner pang of unfulfillment, we do it.

In my estimation, the mother plays a dominant role in the creation of the so-called Shadow Self. That is not to say that the father's role is not also significant. But the father's character-affecting role in the life of an infant usually starts very late in the day, so to speak, when the damage has already been done and the trend of inauthenticity well and truly set. Indeed this was also the case throughout history. From prehistoric times, until quite recently, mothers were the dominant caregivers while men played a negligible role.

In this book my interest is primarily in the conditioning of consciousness during the earliest stages of life, in utero and during the periods leading to the famous Oedipal phase as delineated by Sigmund Freud. As we will see, by the time the average infant is three years of age the configuration of its consciousness and personality have already been well and truly set. What Freud took for the basis of consciousness, is really a concluding stage of natal development, a symptom rather than an underlying cause.

To investigate the pre- and post-natal periods, and the neurotic tendencies which arise during these periods, we must rely on the work of Erich Neumann, Otto Rank, Arthur Janov, John Bowlby, Melanie Klein, Karen Horney, Erich Fromm, and a few other specialists who had perceptive things to say about the origin and development of consciousness, as well as the manner in which the hemispheres of consciousness interact. It is through a close reading and correct interpretation of Neumann's unique work that we come upon the true origins of pathology, the abnormal manner in which an ego-

consciousness may be formed. Although it did not occur to Neumann, it is from his work that we best uncover the role of the mother as a potentially corrupting influence on her child's consciousness.

As I show, it is this form of psychic corruption that ultimately deforms the world, which as we said is bound to take on the shape of the minds existing within it. The good, decent features of our world are the result of the good, decent minds operating in it, whereas the ugly, immoral and unjust features are the result of the corrupted, malignant minds of people who have not seen fit to honestly confront themselves and change their ways for the better. This book delineates the manner in which neurotic and immoral people can radically change and thereby make themselves and the world healthier. It does so by uncovering the actual roots of pathology.

Erich Neumann (1905-1960)

CHAPTER TWO
Where Problems Begin

> *...the human child, after the nine months it spends in the womb, requires another year to attain the degree of maturity that characterizes the young of most other mammals at birth...This phase, which Portmann has termed the social uterine period, is characterized by the dominance of the primal relationship with the mother, who is at first the child's entire world and environment but, little by little, opens up new aspects of the world to the child's experience* – Erich Neumann

The consciousness of a mother communicates with that of a child telepathically by way of images. Images precede communication by words and numbers. Indeed the stuff of the external world also reaches our minds by way of images. As Jung and Neumann stressed, this image-receiving, image-making capacity is an inherent or innate characteristic of human consciousness. Whatever content arises from the deep layers of the psyche, or enters from the world without, does so by way of images that are received, sorted and organized by the ego. In preconscious periods the same process occurs without the ego being the receiver and processor. At this earlier time it is the *body* as an intelligent whole that processes the images it receives from the world in which it reposes – that world being the body of its mother.

In prenatal and pre-egoic periods our values assist in this process of image organization and memorization, values which are themselves determined in utero or thereafter not only by physical health but the *consciousness* and intent of our mothers. A mother's *self-conversation* reverberates throughout her body to be registered by the fetus. It is not surprising, since to a great degree the intent behind her thoughts and words is directed toward the fetus as it is to the infant after birth. Indeed the very word *mind* was originally a verb not a noun. Thought is therefore always an act and intention. In other words, the fetus is in perpetual active conversation with its mother even before it develops into a conscious entity. A mother might deny this to herself, but the fact is that her self-conversation is not a soliloquy heard by herself alone. Before she conceives, yes, her thoughts are truly her own. However, after conception every thought she thinks – every mental image she makes – is received and embodied by the one inside her womb.

> *We have recognized "symbol formation" as the essentially human*

primal phenomenon which enables human beings to become different from animals – Otto Rank

If our mother has not seen fit, as it were, to psychologically step out of the way, to monitor and even bracket her influence upon her fetus, and if her will obstructs or overshadows its nascent consciousness, the images formed within the body-brain of the fetus about itself and the external world are certainly not going to be of a wholesome variety. She is not in a position to open the infant to a direct unadulterated communion with the psyche and the world if her own consciousness and emotional character has been previously impaired by a dysfunctional relationship with her own mother. She warps the psyche and compromises the infant's image of itself and the world.

As a result, the infant enters the world in a psychically damaged and emotionally disturbed state. The complexion of its mind then shapes the world with which it interacts. After all, her child not only goes on to engage with other people and effect a million minute changes on its environment but, more crucially, goes on to breed the next generation of psychically deviant humans to continue doing the same. This is a cycle of dysfunction that must be halted.

According to psychologists such as Carl Jung and Erich Neumann, and others of their school, the unconscious is generally considered *feminine* in relation to the masculine ego-conscious which arises from it and organizes its content. Be that as it may. The evolution of consciousness is a phenomenon that occurs in two parallel phases. It has occurred phylogenetically over the course of millennia, and also occurs ontogenetically during the life of a single person. This parallel development is of great interest to Jungians who have much to say on the subject. For them the mother is not simply a stereotypical individual existing here and now in real time, but the embodiment of an archetype – the so-called Great Mother – that has existed as a bivalent image since the beginning of time.

Swiss psychologist Carl Gustav Jung (1875-1961)

What this means in clear language is that each female carries within her the life-experiences of all females who lived throughout history. Each woman living today embodies every past woman's experiences of good and bad, love and hate, agony and ecstasy. It is this deep, unfathomable matrix of experience that is transmuted teleactively to the proto-consciousness of a fetal "ego-germ" in utero and after birth. It is, as I said, a translated experience and not pure. Of course it can never be wholly uncontaminated. But in most cases the psychic influence of a mother is excessive as well as needless, the volume of her self-conversation so loud it drowns out the highly sensitized autonomous processes of her fetus or infant. Its powers of Self-reference and Self-governance are thereby dramatically weakened and disoriented.

As I show, this influence, when taken too far, constitutes the roots of later pathology. This is partly because the intrusion of a narcissistic mother's psyche serves to intensify or deintensify images telepathically transmitted, not from her psyche, but from the numinous creative reservoir from which all life arises. Indeed, her intrusion acts like a lens when no lens is required, and as a *distorting* lens she becomes the means by which inner and outer worlds are perceived and conceived by her growing hyper-receptive infant. Her will clashes with the fetus' will, obstructing and weakening it, sometimes drastically. We grow up thinking that we think with our own minds and see with our own eyes. But this is a working illusion. Only a fully individuated person wins this privilege.

As to the images themselves, they are referred to as *archetypal,* given that they predate an individual's existence and experience, and constitute the basic content of his total psyche or Self. They "inhabit" what Jungians call the Collective Unconscious, and are the slates, so to speak, on which the world writes. The images that make up consciousness are therefore a blend of those from the exterior world and the interior unconscious dimensions of the psyche. As Jungians point out, these images are the means by which inner and outer realities – or subjects and objects – interrelate.

As Jung himself stressed, even when it comes to the nebulous unseen world of the psyche, the subject is still an empiricist and phenomenologist. The content of his psyche are still objects, so to speak, as much as worldly phenomena are objects. Like other objects, inner ones are thought about, felt, understood and known. In this way they are embodied and also transformed. However, we see now that this process of image-reception and integration can be blocked and corrupted by the intruding consciousness of a mother during the early stages of biopsychic development. This is because one of the first phenomena grasped by the proto-consciousness is the ever-present *consciousness of the mother*. Her consciousness dominates and overshadows the ego-germ that can be psychically poisoned and misshaped according to her malignant tendencies and subconscious ill-will. The fetus' consciousness and body become the dumping grounds for all her neurotic tendencies, her hang-ups, phobias and other psychological deficiencies.

> *Anxiety begins to form in the relationship between the infant and the mother, when the infant senses the mother's anxiety* – Dan P. McAdams (*The Person: An Introduction to Personality Psychology*)

The images initially conceived by the ego-germ in its earliest stage of somatic awareness are common to all persons in a culture. For Western people the first and most numinous image or symbol is that of the serpent or dragon. It is primal because, as said, our first conceived image is that of the encircling mother. It is important as a symbol because at this stage there is no essential differentiation between the infant's consciousness and that of its mother.

The dragon or serpent is a symbol that not only represents archetypal and stereotypical mothers, but the Imperial Self. Although it precedes any consciousness of Self, and certainly any awareness of the external world, it nonetheless symbolizes the original wholeness from which consciousness arises.

The dragon symbol, as it appears as a numinous image at this early stage, is usually depicted as an encircling uroboros or snake biting its own tail. It therefore equates with a circle or spiral. This encirclement is itself a seminal symbol marking the beginning of our existence as separate beings. It sections off the personal dimension from the transpersonal universal dimension. As a classic ambivalent image it stands not only for the principle of enclosure but principle of totality. It signifies the moment when we are sectioned off from the whole, and it signifies that same lost wholeness.

As Jung, Neumann, Edinger, von Franz, and other Jungians show in their works, we find the dragon or serpent symbol employed by almost every ancient culture throughout the world. It is a well-recognized mystic leitmotif. From the sand-paintings of Native American Indians to the mandalas and yantras of eastern Buddhists, it appears as a cardinal image of totality, wholeness and unavoidable rites of passage. Every other shape and form derives from it. The serpent's nature is to change shape and morph into lines, spirals, squares, triangles and pentacles, etc. As a zero it is the parent of all numbers. As a mythic emblem it represents the numinous, everlasting, energy-rich abyss out of which the primordial mound and first progenitor god appear.

> *The validity and reality of the uroboros symbol rest on a collective basis. It corresponds to an evolutionary stage which can be "recollected" in the psychic structure of every human being* – Erich Neumann (*The Origins and Evolution of Consciousness*)

Modern pediatricians, neurologists and molecular biologists are radically updating their knowledge about the mother-child bond in utero, and are amazed at the extremely subtle interactions now known to occur between the two on chemical and neural levels. They are also able to see how her negative physical and mental habits, not to mention her beliefs, fears and moods, are directly "felt" by the fetus whose responses to its mother's consciousness can now be seen and measured. The frontal cortex may not yet be developed, but a fetus is not mentally blind. There is *movement* of all working parts before there is perception and awareness of that movement. Even before the development of the so-called "smell brain" – or limbic center – the brainstem and chemical neurotransmitters are hard at work. There is *reflexivity, intelligence* and *memory* at work, albeit in a purely somatic and cellular mode. What we call *mind* becomes what it is because of the flow of energy from the body which eventually constellates it. Our sense of I-ness is therefore first and foremost a symptom of pure sensation and body-intelligence, itself an emanation and manifestation

of what has been termed Life-force, Will, Eros, Chi, Prana, Mezla, Fohat, Animus or Logos, etc. It is the bioenergy that Freud referred to as libido. Its origin, according to Freud, is the *id* or unconscious. The very word *psyche* comes from the verb *psychein* meaning "to breathe." It denotes the vital life-force rather than a constellated concretized mind as we presently erroneously conceive it. Even the Greek word *menos,* which is closest to our word mind, means "spirit" or "intent" – the emphasis being on movement and action. The word *emotion* comes from the Latin *mortere,* denoting movement.

The somatic intelligence we are talking about is still experienced when we find ourselves being reminded of something we mentally forget by the body that remembers, as when playing a musical instrument. And if Wilhelm Reich was correct, as we know him to be – that the body should be equated with the fathomless "unconscious" that never forgets – we find ourselves on the right track, not only of diagnosing the problems but of healing them. We understand that as far as the *participation mystique* goes, between mother and fetus, there is more being transmitted to the latter's neurons and cells than can be measured by instruments regardless of how sensitive they are.

> *Infants come preloaded with lots of software in the neural hard-drives, most of it having to do with learning* – John Medina (*Brain Rules for Baby*)
>
> *In 1979, University of Washington psychologist Andy Meltzoff stuck out his tongue at a baby 42 minutes old, then sat back to see what happened. After some effort, the baby returned the favor, slowly rolling out his own tongue. Meltzoff stuck his tongue out again. The infant responded in kind. Meltzoff discovered that babies could imitate right from the start of their little lives...This is an extraordinary finding* – ibid
>
> *Synaptogenesis is a prolonged process, for an easily understood reason: it is ridiculously complex. A single neuron has to make an average of 15,000 connections with the locals before its wiring job is over. Some neurons have to make more than 100,000 connections. That means your baby's brain has to lash together an astonishing 1.8 million new connections per second to make a complete brain...The brain will continue forming 10 billion synapses a day for almost a year after birth* – ibid
>
> *A woman's stress hormones affect her baby by slipping through the placenta and entering the baby's brain, like cruise missiles programmed to hit two targets...Stressed mom, stressed baby. The*

first target is the baby's limbic system, an area profoundly involved in emotional regulation and memory. This region develops more slowly in the presence of excess hormone, one of the reasons we think baby cognition is damaged if mom is severely or chronically stressed – ibid

Excess hormone from mom can mean baby has a difficult time turning off her own stress hormone system. Her brain becomes marinated in glucocorticoids whose concentrations are no longer controllable. The baby can carry this damaged stress-response system into adulthood. The child may have a difficult time putting on the brakes whenever she gets stressed out...If she gets pregnant, she bathes her developing infant with the excess toxic stuff. The fetus develops a partially confused hypothalamus, pumping out more glucocorticoids, and the next-generation brain shrinks further. The vicious cycle continues. Excessive stress is contagious – ibid

...children whose mothers are schizophrenic are twice as likely to develop the illness as children with schizophrenic fathers – Oliver James (*They Fuck You Up*)

...David Felton...began by noting that emotions have a powerful effect on the autonomic nervous system, which regulates everything from how much insulin is secreted to blood-pressure levels. Felten...then detected a meeting point where the autonomic nervous system directly talks to lymphocytes and macrophages, cells of the immune system – Daniel Goleman (*Emotional Intelligence*)

...many potent emotional memories date from the first few years of life, in the relationship between an infant and its caretakers. This is especially true for traumatic events...LeDoux turns to the role of the amygdala in childhood to support what has long been a basic tenet of psychoanalytic thought: that the interactions of life's earliest years lay down a set of emotional lessons based on the attunement and upsets in the contacts between infant and caretakers – ibid

One reason we can be so baffled by our emotional outbursts, then, is that they often date from a time early in our lives when things were bewildering and we did not yet have words for comprehending events – ibid

Condon and Sander observed that infants not only follow voices but also move to the rhythm, and this within the first sixteen hours of life – Arno Gruen

Fetuses confronted with an amniocentesis needle invading the uterus exhibit defensive motor behavior. Intrauterine needling of the fetus causes full-blown stress-related increase in plasma cortisol and B-endorphin levels, with modulation of the stress response slower than the adult. Fetuses can also learn to adapt their behavior to control the environment – Robert Scaer (*The Body Bears the Burden*)

When presented with a sequence of different voices though headphones, an infant will learn to access his mother's voice through regulating the frequency of sucking on a nipple. The evidence for learning by the unborn fetus in utero, by the premature infant in the pediatric intensive care unit, and by the normal full-term newborn is overwhelming. They learn through implicit conditional memory. The assumption that infants in all stages of development do not experience pain, do not register arousal with threat, and do not process a response to traumatic stress is clearly outdated and invalid – ibid

When a mother loves her infant, the hormones of love (such as oxytocin, vasopressin, and serotonin) become stronger in the baby for a lifetime. He will grow up to be a better parent to his own children. He will have a different physiology than that of someone not loved in early infancy...and a different brain – Arthur Janov (*The Biology of Love*)

There is some evidence that the sense of touch, in part organized by the thalamus, is already registering in the womb after the third or fourth month – ibid

New research shows that stress before birth results in an alteration of dopamine levels in the right brain hemisphere. This eventually results in heightened emotionality and the inability to regulate emotions properly – ibid

Schizophrenic mothers are five times more likely to have a schizophrenic child, not necessarily because of heredity but because a deeply disturbed mother produces a deeply disturbed physiology that surrounds the fetus, eventually disorganizing limbic centers – ibid

The seeds of heart dysfunction, palpitations, irregular heartbeat, atherosclerosis, high blood pressure, cancer, autoimmune disorders, depression, phobias, panic, and anxiety disorders may be sown before we are ever able to say one word – ibid

A study of psychotics found that the cause of severe mental disturbance may lie in the second trimester of pregnancy – ibid

Recent experimentation has shown that DNA contained within fetal cells pass from a fetus through the placenta to the mother's body and brain to lodge there for decades. The process is known as fetal microchimerism. We can be sure that the reverse process occurs, and also that a similar transfer takes place on a subtler level between the consciousnesses of mother and child.

Experiencing pain and anxiety starts days after conception, not after one is born. A fetus' experience of time in the womb is unlike an infant's or adult's experience of it. In the systems of the subcortex, time as we know it plays no part. Time, like language, is a phenomenon experienced only by the upper cortex which can be said to be separated from lower centers by millions of years of evolution. Therefore trauma and anxiety experienced by a fetus during pretemporal, preverbal periods remains a pathological factor throughout childhood and adulthood. It continues to burn (or kindle) subterraneously while the new brain faces the world and strives to overcome daily challenges. The greatest psychologists, from Freud on, understood that anxiety is the basic emotion and disturbance for children and adults.

Anxiety is the fundamental phenomenon and the central problem of neurosis – Sigmund Freud

The various psycho-neurotic illnesses to which the individual is liable can be looked upon as more or less unsuccessful attempts to master anxiety – Melanie Klein

Crucially, in the uterine state the fetus is basically using its mother's brain, will and soma to orient itself and sense what is happening. The operation of the mother's right-brain is especially important in this mutual attunement. Later, the infant's own right-brain retains memories not only generated during the symbiosis, but of the nature of the symbiosis. This is important because the right hemisphere of the brain, which develops earlier than the left, sets the tone of our conscious memories, basic sensations, feelings and emotions. It also preservers the dissociated feelings of hurt, shame and anger.

The right-brain relates with the world on an *empathic* level and governs the means by which we relate with other beings. If it is infirm and frozen by trauma – after attuning with a hyper-agitated mother's toxic consciousness – we are unlikely to feel empathy toward other

entities and beings. Since the right-brain also provides *meaning* to our experiences and encounters, its impairment obviously leads to a robotic, conformist, mediocre life devoid of meaning. By way of the right-brain we assess our own inner environment. That is, this hemisphere allows us to *feel how we feel.* And when it comes right down to it, consciousness is nothing more than feeling. To be more specific, feeling is a perpetual evaluation of world and Self. If right-brain function is paralyzed by trauma, we become incapable of appropriate Self-reference and introspection. The very act of inquiring into the Self becomes traumatic. Consequently, we are less inclined to bother introspecting. We deny the soma and the psyche because it's too painful to do otherwise. We may operate in the world well enough, thanks to the relatively functional left-brain and frontal cortex, but inwardly we are flooded with unacknowledged, unprocessed pain, anger, sorrow, shame, resentment, disappointment and so on. We may not be aware of it consciously, but as the saying goes – the body bears the burden.

We see from this why a state of decay exists in our world. We are now in a post-introspective, post-psychological world were we prefer being medicated and diagnozed with "disorders" by the so-called healthcare experts we've put in charge of our being. There is only one cause of all this absurdity and avoidance — the foundation laid by our mother's consciousess while we were hyper-dependant fetuses inhabiting her womb.

Without emotional sensitivity our experiences are cold, colorless and shallow. We become exceptionally codependent, relying on other people, or on the Crowd, to provide meaning and direction, never getting to experience and enjoy either the ecstasy of creativity or intimacy of healthy relationships.

It is clear that the development of the frontal cortex, of balanced social adjustment and healthy adult Self-esteem is based on the environment experienced by the fetus during the uterine period. If trauma and stress rise to critical levels, the amygdala creates and secretes an opiate-like chemical to prevent intense feelings of pain and grief from worrying and eventually impairing the frontal lobes. This suppressing activity is the biological equivalent and origin of the act of psychological *repression* that occurs in later periods with the same objective, to stem the flow of strong emotions such as anger, aggression and grief, etc. When the amygdala's capacity to tranquilize emotional pangs caused by trauma upon the Self fails, and when repression weakens, we are overcome and flooded with what we take for "negative" feelings. It is at this point that we experience bouts of

depression, disorientation, regret, apathy, futility and hostility, not to mention anxiety about our past and future. The cocktail of distressing but legitimate emotions, when misinterpreted, often cause us to blame ourselves for our past and our character. When we look around and see what we think are happy, smiling, successful people, we wrongly imagine that we are less than capable of getting it together. Life seems to freeze and grind to a halt, and we spend years suffering in a state of moribund trepidation and profound sorrow.

For the ego-germ and infant it is therefore essential that the energy of the encircling "dragon mother" is warm, friendly and caring. Psychic health entirely depends on a benign, non-intrusive countenance. However, if the "visage" (environment) becomes hostile and threatening, psychic health is immediately compromised and the world of the ego-germ freezes and darkens. Its little world is poisoned and defiled. As said, this is the moment when the seeds of pathology are planted, because the earliest centers of the brain – the brainstem and limbic system – are already impaired by heavy stress and trauma.

In short, we understand that the world into which we are born and so quickly introduced is colored by our mother's physical, mental and emotional health. Indeed the damage is done earlier. This is because the dragon mother is the mirror on which our identity, even at a primary level, is first projected. As psychologists know, we are able to interact with phenomena because we first conceive of ourselves as Selves. But the first phenomenon with which we interact is our mother's body. As far as an infant is concerned the mother's *body* is her consciousness, which is why we must think of the two in similar terms. However, the most important thing is the manner in which a mother holds and then projects back the image of ourselves that forms the basis of our identity. It is this act that determines every other encounter we have as fully conscious beings. It determines the levels of our psychic hygiene and Self-esteem.

Naturally the infant's projection of its Self-image is not something registered by instruments. It does not occur between consciousnesses as we later come to understand the term. The interactivity is preconscious and telepathic. Although the infant's consciousness functions somatically rather than mentally, on an archaic-magical level, communication certainly takes place between the two who are at this stage biologically fused as *one* being. The nature of this communion is opaque to us later after the frontal cortex develops and we become Self-aware and world-conscious. Our rational minds are incapable of penetrating the mysteries of non-conscious existence, and we have no reliable memory of the earliest stages of our own

biopsychic development. However, although a fetus and newborn infant are certainly not Self-conscious as we understand it, they are *somatically intelligent.* A mind, as such, does not yet exist, but a body with senses and cellular intelligence does. Libido is on the move and energy flows centrifugally and centripetally around the organism. This is the interchange we are interested in, since what occurs between mother and child at this time is the foundation of what is to come physically and psychically.

> *...the infant is irrational, impersonal and amoral. It is his irrationality which gives us our unwarranted opinion of the child's inferior capacities. Actually he accomplishes far more than any adult in his prenatal life and in the early years after birth. A good deal of energy is involved in learning to see, to hear, to suck, and to breathe, and the building up of his mental world through countless experiences and experiments and is an achievement which can never be equaled by any later efforts* – Georg Groddeck (*Man's Part As A Child*)

In any case a healthy, adjusted mother holds her infant's Self-image with love and care. She projects it back in a holistic state, perhaps embellished with approval and added reinforcement. To do so she must be a physically and mentally healthy and a champion of freedom. However, if freedom is something she subconsciously despises, so much the worse for her child. If freedom is cherished, then as days and months pass she finds no problem relinquishing the impressions she received. She telepathically returns the Self-image to its source in a pure condition, and all is well. It is at this stage that a mother defines herself either as a terrible dragon mother or caring dragon mother. In the former case the contamination or eclipsing of her child's Self-image is her first tyrannical act, thereby establishing the rotten architecture on which the disturbed consciousness of her child is founded.

Historically, the dragon symbol or uroboros represents the archetypal Great Mother in both her aspects. To Jungians she is the gentle, caring mother and terrible devourer who either seeks to consume her child or enslave him to her cause. In this scenario we find the child growing into the dark knight or antihero. He is like Mordred (the son of Morgana Le Fay) with no authentic personality of his own. As his mother's champion his sole purpose in life is to defeat her enemies and establish her rule. He is the young psychically-castrated man who from adolescence swears lifelong devotion to Shakti, Parvati, Durga or Mother Mary. He's the asexual Bernard de Clairvaux, Simeon the Stylite, and Saint John of the Cross, in supplication to the image of his

beloved who is both mother and suitor in one.

Mythically speaking, in cases of this sort the Great Mother in her terrible guise captures and molds her child's identity to suit her personal agendas. The individuality of her offspring is not her concern. In fact it is a threat. She bestows love conditionally, as long as he follows the dictates of her will and does whatever she wants. He is to follow her commands without question and not criticize her morally perfidious outlook and intent. He can do her bidding in rags or business suit. That is of secondary importance. What matters is his sworn allegiance to her cause. How can he do otherwise? He is a hero in her eyes. His only reward comes from doing her bidding. She gives his weak ego the direction it requires and structures his frightful world. He doesn't need to win stripes to prove he's a great man because his mother has told him he's great without such effort. He doesn't have a problem choosing a girlfriend or wife. His mother sees to that. She decides who is right for him, someone of course who never challenges her supreme authority.

From this we see that the child's mind is not only contaminated but necrophilous. He does not love life, although he probably thinks he does. No, he is bound to adore the frozen expression and loveless presence of his terrible mother. She has taught him well and shown him how to get her approval by falling to his knees, thinking of her always, and setting aside his personal aspirations and desires. In fact he inwardly despises the individualistic impulses and legitimately hostile emotions that arise naturally within him. He is extremely self-condemnatory, and prefers the company of people in the same state. He does not like the company of self-confident productive people and stays well away from such types. Given the opportunity he may seek the downfall of someone he despises for their virtues. If he is a boss or coach he can penalize, unseat, badger, demote and fire that kind of man or woman should they unfortunately come under his hand. Their heads are laid as trophies at the foot of his mother's altar. Their defeat signifies his superiority and prowess. He has no appreciation and admiration for the truly integrated man because that kind of man loves himself, not only his mother. And that's *selfish.* Therefore the integrated productive man is seen as prey. His work and possessions can be cunningly stolen, his reputation sullied and his future prospects blocked whenever the opportunity arises. No need for scruples or contrition. So it goes with the terrible mother's neurotic champion, the means by which she attains what she thinks she needs to survive. What she needs and has is an obedient slave, someone deliberately emotionally tormented at her hands, someone incapable of living for themselves, corrupted as they are by her repeated acts of psychic

incest.

Such a docile "castrated" personality type rarely succeeds in freeing himself from the clutches of a terrible mother. If and when his biological mother passes on, he is bound to replace her with a worldly cause. Now he'll be an advocate of "Mother Russia" or "Mother Ireland." He'll speak loudly of the "brotherhood of man," and of "equality" and "oneness." He devotes himself to a political, religious or mystical cause, because inwardly he finds individualistic life unbearable. He continues castrating himself under the guise of selflessness and devotion. He seeks a return to the embryonic sleep in which he as an ego-germ was steeped before Self-consciousness arose. That was the relatively quiet untroubled haven of repose, and its like must be found again. Therefore the quest for "perfection," "enlightenment," "nirvana" and "global peace," is completely justified. It must be found, but first a company of others seeking the same "reality" must be located and recruited because he doesn't want to travel the road of mirages alone.

So we see how the foundations of malignant Collectivism are laid. They are the symptom and consequence of our necrophilous relationship with the terrible mother. As illogical as it seems, we take her image for that of wholeness and adore it because it is all we have. There is nothing wrong with the concept within us of wholeness. It is an image we would have kept intact had it not been for her intruding will shaping us according to her narcissistic vision. It is an image that is archetypal in nature and it precedes individually-generated images. But as a primordial image it has unfortunately been transmogrified, adulterated and transmitted to our consciousness by someone ultimately threatened by it. This is how a person comes to embody imperfect and malignant images of freedom and completeness, taking them as true when they are anything but. This is how we become people who are neither free nor whole.

In this context the myths of killing the terrible Great Mother, by penetrating her heart with a sword or cutting off her head with an axe, represent on a personal non-mythical level, taking back the Self-image that has been in her keeping since the beginning, and reuniting intellectual and instinctual hemispheres. This in turn gives one the constitutional stability needed to negotiate world and cosmos. The apparently incestuous piercing of the terrible mother's body with a lance or sword is, according to Jung and Neumann, not a perverse act but one that liberates the child-hero. It is a violent act that establishes identity and signals a rise above the original uroboric sleep over which the Great Mother had dominion.

> *In numerous world creation myths, the cutting up of the dragon precedes the building of a new world from its dismembered parts. Just as food must be cut up small before it can be digested and built into the structure of the organism, so the vast world continuum of the uroboros must be broken up and divided into objects for assimilation by consciousness* – Erich Neumann
>
> *The activity of the hero in his fight with the dragon is that of the acting, willing, and discriminating ego which, no longer fascinated and overpowered, and abandoning its youthful attitude of passive defense, seeks out the danger, performs new and extraordinary deeds, and battles its way to victory* – ibid

The terrible mother's agitated intrusion arrests the infant's healthy biopsychic development. In fact this act confirms the identity of a terrible mother. And should the child defy her intent, he quickly becomes subject to her loathing. As a result he is bound to suffer a continual barrage of disapproval and condemnation, not to mention deprivation as he grows. She seeks to disorient and belittle the child she regards as her personal property. She sees herself as the Alpha and Omega, the giver of life *and* death. As such she seeks to control the workings of her child's body and mind. His freedom and individuation are her greatest threat, and many are the ways she uses to subvert his efforts to attain them.

> *The ego's identification with masculine consciousness produces the psychic cleavage which drives it into opposing the dragon of the unconscious. This struggle is variously represented as the entry into the cave, the descent to the underworld, or as being swallowed...This is shown most clearly in the hero myths which take the form of sun myths; here the swallowing of the hero by the dragon'corresponds to the sun's nocturnal journey, from which it emerges victoriously after having conquered the darkness* – Erich Neumann

The retardation of the child's healthy development is a direct consequence of the terrible mother's eclipsing and overwriting of its identity which begins to constellate early, before the brain cortex develops. As said, the body and its subtle processes constitute the brain *before* the brain. When an infant's Self-image begins to constellate, a terrible mother does not mentally and emotionally step out of the way. On a deep unspoken level she is threatened by what is happening, by the fetus's first steps toward identity and individuality. It is a process she was not able to experience in the womb, and she now embodies and expresses her own mother's anxieties and need for

control over something vulnerable and relatively weaker than herself. Her own neurotic self-image overwrites his and commands his attention from that point on. He is now engaged not with his own self-image but with that projected by his mother. In this way her infant becomes a kind of screen or canvas on which she gets to paint *her* image. However, to do so she must first partially or wholly, as the case may be, erase the earlier image forming there.

Once the unholy work is done the child's Self-image cannot be restored. The hues and colors, so to speak, will not be as they once were. The child's loss of authentic identity is an original traumatic experience occurring *before* the cutting of its umbilical cord. He is forced to not only capitulate to the will that contravenes his space and intent, but to impersonate the nature of the one whose personality intrudes. This is a travesty. Not that this matters to the terrible mother who does not acknowledge the Selfhood of her "product" and possession. As far as she is concerned this is the reason she conceived in the first place. Any talk of her child's independence is purely superficial and perfunctory, and serves to cover up the violation that goes unnoticed and unchecked.

> *...the mother's consciousness and her self-image are the determining factors in the development of our own self. To the extent that she has failed to develop an adequate autonomy of her own, her self-esteem will be based on feelings and needs far removed from a truly autonomous person. As a consequence, the way she regards her own child – and thus how the child later sees itself in her eyes – will necessarily reflect these limitations* – Arno Gruen
>
> *Children know exactly when their parents are taking advantage of their helplessness and protracting it in order to prop up their own feelings of self-worth* – ibid

A terrible mother's eclipsing of her infant's Self-image has severe consequences for the latter's Self-esteem in later life. On some level a terrible mother knows that her activity in this regard is inappropriate and detrimental. After all it violates the commonly accepted edict that we do unto others as we would have them do unto us. A terrible mother's crime lies in her flagrant subversion of this universally lauded directive. I show later that her identity as a terrible mother is already determined by her own relationship with her terrible mother and her own birth trauma. Her disposition is usually only confirmed after she conceives and acts like one toward her own child. And what is it, we ask, that makes her want to conceive after enduring a lengthy troublesome or possibly devastating dragon-fight? Why do most

women want to bear children? Is it all a matter of biology and chronology?

If we stay true to the theories of Otto Rank, the great psychologist, we see that the need is symptomatic of a woman's subconscious desire to return themselves to the repose of the womb. Which makes sense. If Rank is right – that so much of what we think and do is really is based on finding a simulacra of uterine omnipotence, protection and psychosomatic serenity – then we see that getting pregnant and birthing a child serves as a working simulation for that deeply desired end. Of course none of us can return to the womb physically, but we can do so symbolically. We can do the next best thing. And that is what a great many adult women subconsciously intend when they fantasize about conceiving. The lengthy and intense processes of pregnancy and birth allow them to return to the world of a child, to regress and infantilize their minds with the world's approval. On a psychological level, then, birthing a child is a compensation. The subsequent dysfunctional relationship between mother and child – as a *person* – occurs because the child's physical presence is a *reality* not a fantasy. The child was a means for achieving a deeply desired end, and is cared for because it serves that purpose. It is not cared for as a being unto itself. As a being with individual needs it really does not exist. When its reality sinks in it is thereafter regarded as a tiresome burden.

Not that most mothers acknowledge this. Their denials do not make the facts less true. If a mother comes to acknowledge the rights of her child, all is well. She is confirmed as a good dragon mother. She cannot help transmitting to her fetus the racial-memory of ancient trauma, which is imprinted in all of us, and cannot prevent the trauma associated with physical birth, but she can protect it from her personal experiences of trauma at the hands of others. If she does not provide this protection, by psychologically stepping out of the way, as it were, she defines herself as a terrible dragon mother. Her concern is, as we said, not the child but *herself*. Her behavior toward the child is dysfunctional from the off. She becomes oppressive because her desire for pregnancy was regressive. It is unlikely that her son or daughter will grow to adulthood free of this regressive inclination. And so the cycle of dysfunction continues to spin, decade after decade, birth after birth. No wonder the primal symbol of the "Great Mother," as well as the stereotypical mother, is the coiled *uroboros*.

CHAPTER THREE
The Six Types

As far as I am concerned, there are six psychological types of males and females in the world; each of them a product of the mother-child relationship as defined in the previous chapters. The six types are:

The Masculinized Female (or Daughter)
The Feminized Female
The Terrible Female

The Masculinized Male (or Son)
The Feminized Male
The Chivalric Male

As said, there are two types of Dragon Mother – the benign and the malign. The masculinized male and female are manifestations of the benign mother, whereas the other four types are abnormal manifestations of the malignant mother's influence. The chivalric male and terrible female are the most deviant of the types, with the latter being basically a characterological duplicate of her own terrible mother. Our chivalric male is akin to Neumann's "terrible male."

In each of the six cases we are dealing with Jung's concept of persona or mask, so to speak, which serves to conceal one's true identity. However, in the cases of the four malignant types we are dealing with persona at the expense of the Imperial Self, with bioenergetic armoring and resistance against reality. We are dealing with types who, having no true Self, are likely to become addicted to the external world and its stimuli. They habitually avoid authentic Selfhood by immersing themselves in the external version of the uroboric abyss – the Crowd or Collective. They are not as a rule introverted types. On the contrary, it is more likely that they will be committed or even compulsive extroverts whose internal workings are suppressed and ignored as they get on with their domestic duties in the world created by others like themselves.

Central to the process of persona creation is the fact that the terrible mother has so undermined the character of her child that they are not inclined to miss what they have never known. Remember that the influence of the mother on the nature of a child's psyche occurred during preconscious years. By the time a child becomes conscious of itself the damage to its psyche has already been done. It is impossible to think of a more egregious state of affairs. But as I pointed out in the

Introduction it is a problem that has the greatest consequences for the world and for humankind's future. Later, after the child comes into contact with others, at school and other places, he or she does begin to understand what is missing in terms of character and personality. One is attracted to those boys and girls who embody traits one personally lacks. In some cases the shock of seeing how deficit one is can lead to psychic collapse. The task of integrating lost but desired aspects is not an easy and enjoyable one. Indeed, some children find it to be an impossibly arduous task that exhausts energy. They are also likely to be ridiculed and shunned because of their docility and awkwardness. All in all the process of upgrading the personality may prove overwhelming. In other cases a child may have the fortitude to continue the process of identification and integration. They still need to resist the regressive tug of a terrible mother threatened by the changes she senses and witnesses happening to her child as they successfully negotiate the world. If all goes well, a maladjusted child does indeed reclaim those lost traits observed in other children, and does move on to live more meaningfully and completely.

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Masculinized Female types are basically grounded, balanced, sensible and creative. In some cases they appear distinctly feminine, but in such cases it is their environment that compels them against their will to be less masculine. This was the case for women such as Elizabeth Barrett Browning, Christina Rossetti, Emily Dickinson and Frida Kahlo. Left to themselves they are active, assertive and productive. But with a dominating mother or father, as in the case of Browning, they are forced into docility or full-blown infirmity. Left to themselves they admire rather than envy men and work alongside productive men easily. However they do not allow themselves to be outdone or put down and will strive to hold their own if challenged. They are for the most part moral and just. If their relationship with their mothers was difficult or dysfunctional their masculinity constitutes the manner in which they distance themselves from her unpleasant influence. They want no part of her ways and do not subscribe to her ideas and outlook. This type is therefore a considerable threat to a terrible mother whose attempts to dominate and control are spurned. A terrible mother will in this instance be poisonous and deeply envious of her more well-adjusted daughter. Her daughter is seen as a means to an end, as a strong son would certainly be seen. In cases of this kind the daughter will be resented for her independence and failure to become a servant of her terrible mother's will. To remove herself from the toxic presence of her mother such a type marries the first apparently compatible man to come along. The marriage partner is

never accepted or endorsed by her terrible mother. In extreme cases the mother will be secretly overjoyed at every failure and upset experienced by her aspiring daughter. This type of masculinized female can sometimes become hard and excessively competitive in a subconscious attempt to rise above the uroboric abyss in which her mother's oppressive and corrupting influence first became apparent. Although this hyper-masculinized type is often loud, brash, self-assertive and competitive, they are not usually immoral or repulsive.

The Feminized Female is a character who has been undermined by a terrible mother who implicitly or explicitly despises masculinized males and females. She is therefore characteristically docile and, paradoxically, willing to be led by masculinized and chivalric males, working best with the latter. Her need is not for love but for strength. Despite appearances she despises masculinized and chivalric males as much as her terrible mother. But fortunately for her the latter type tends to operate in the world as a dominator. Power is his raison d'etre, so he is inclined to control the docile female and she is likely to allow herself to be sculpted into whatever shape he desires. She allows this even though it is not him she cares about. Indeed, she does not love him for himself, only for the strength and power he wields and brings into her life. She does not admire him, she envies him, and inwardly despises herself for her chronic dependency on him and his type. This can in turn lead her to eventually seek his downfall. In her most neurotic moments she seeks to drown him in guilt over some misdemeanor or infraction of his own rules, or go so far as to penalize him sexually. Her docility is likely to extend to frigidity, itself a symptom of her mother's influence, conditioning and male hate. In other words the feminized female envies and despises her male counterparts, while the masculinized female admires them. Of course you might be asking why a feminized female, a potential terrible mother in her own right, goes on to procreate, knowing she will probably bear sons as well as daughters. This is because as a woman her biology demands she marry and procreate. After all any child of hers, male or female, can be controlled, feminized or hyper-masculinized after they are born. In the best case scenario she does well for herself – her true Self – by seeking out an adjusted masculine type and learning from him. However because she wears a false persona, knowing the right course is not as clear and distinct as it should be. What is more, she is not interested in a man for his own sake or as an embodiment of true values, only for what he can supply. She is overjoyed to find out that she is attractive to chivalric types, and as far as she is concerned, that is good enough to get on with and exploit. So she tends to embellish feminine traits and takes care to

hide her identity behind a veil of mystique. In this way she enthralls men who race to champion her cause and "know everything about her." The suitor she brings back to mother is accepted because he is able to give mother's docile daughter the "strength" of character she lacks. Moreover, he does so without being a threateningly independent or perceptive male who sees through the female wiles in which he is snared. A typical feminized female often seeks out a chivalric type because, at the so-called phallic stage (between 3 to 6 years of age), she subconsciously wished to steal her father away from the mother. She wished to have him for her own, physically and sexually. The mother was therefore regarded as a hated obstacle who must be destroyed and removed. The chivalric male comes to stand, in her mind, for her unattainable father. Winning a tall, brawny, apparently self-confident stereotypical male allows her to flaunt her success in front of her mother. Of course this desire to attain the kind of man "most women want," in order to impress a terrible mother, can easily backfire with serious consequences for the feminized type. In any case her childhood and adult fantasies, desires and actions are inauthentic from start to finish.

The Terrible Female is the terrible mother to be. She is basically a close approximation of her own terrible mother. She repeats most of the behavior of her mother toward her when she was a fetus and infant, superficial differences notwithstanding. She also tends to vent the considerable rage she harbored during childhood toward her mother. In cases of this kind the terrible female grows into an overbearing, dictatorial, defensive, severe, condescending, frigid woman disliked by almost everyone she meets. Her character traits and neuroticism are largely based on her childhood competitiveness with her own unloving, distant or promiscuous mother. In many cases the man she attracts to give her a child may be of a similar type as her own father. He is likely to be a chivalric male, but might also be a feminized type who falls into lockstep with her every demand and wish. In this case he will tend to act as her champion. This does not mean he is particularly heroic, either in the home or the world, but his wife and he himself subconsciously think he is. In the company of masculine men he can fairly easily pose as something he's not and affect an air of manliness. But when he is out of their presence he reverts to the docile type he truly is. He is at the beck and call of his wife who has him well at heel. This is also how a terrible female usually acts with their child right from the off. Her son or daughter is part of her body, and if they have a mind, it is of her making. Same goes for their soul. And she will be sure to set herself up as her child's primary object of devotion. She sets about criticizing and prohibiting

every sign of individuality displayed. Her son or daughter are not able to live their own lives, not for a second. They are bound to live her life, think with her thoughts, and view the world pretty much as she sees it. Even if they develop independent attitudes, they will not be able to express them freely and openly. From a child's viewpoint this kind of mother is a frightening and foreboding character who must not be crossed. Even her smile carries a hidden threat. And if she smiles with her lips, her eyes do not express happiness or joy. The terrible female invades her child's free space from the start, and does so for as long as she is able. It is unlikely that her child will ever break free from her incestuous clutches. A son might succeed in becoming either a feminized or chivalric male, but not in becoming existentially free. He will suffer being corded to his overbearing and devouring mother on an emotional level for quite some time, maybe to the end of his life. Outside her dominating presence he might not even relish the feel of freedom, and will therefore attract a wife who resembles his terrible mother in many respects. Because of this his own children find it difficult to experience what it is to be mentally and emotionally free beings. If he secretly resents his mother's domination, he might attract a feminized female for a wife. In which case he will adopt a domineering and even violent role toward her, making her pay for his mother's sins. This is a very common scenario among dysfunctional couples. If his mother hasn't passed on, she might openly approve of his stance toward his meeker wife. This is especially true if she has brought him up to believe that all women are perfidious creatures. In the case of a daughter, she is likely to strongly identify with her mother despite her inner loathing of her. After all, her mother came across as a strong "queenly" woman to be envied if not admired. She had power over men who tended to be servile in her presence. For the terrible female it is therefore essential that the woman or wife has the "whip hand." She must aspire to be better than men and feminized women, in business and domestic life. Her children must also be "better" than the children of relatives and neighbors. They must outshine everyone at school. The terrible female certainly possesses a strong Animus, as Jungians term it, that is, she is apparently strongly masculine. But it is a malignant form of masculinity, akin to that displayed by chivalric males. Indeed, the terrible female (as a terrible mother) usually gives birth to chivalric types, as well as the terrible females who embody her traits. Feminized men and women are also bred by this type of terrible female, after she becomes a terrible mother. In short, she is the prime breeder of the four main malignant types here delineated.

The Masculinized Male is basically a balanced type with decent

parents. His Self-image was not warped and contaminated by his mother during the first days and weeks after birth. When he acts in the world he does so as a sincere, forthright, moral agent, and his sense of what is right and wrong is not determined solely by his superego – the impositions and prerogatives of parents and society. Rather they emanate from a deeper source, from his Imperial Self and conscience. He finds himself attracted to decent women, but soon learns that he is matched best by masculinized women. Feminized types are attracted to him, but he finds them too pliable, docile and insincere. He learns that their enthralling mystique merely serves to conceal their shallow personalities. He also realizes that he must be on guard against chivalric types who attempt to one-up him. He learns to beware of this type although he rarely suspects what underlies their character traits. He does not realize that the power they wield is not their own, and that they are merely agents of a more sinister force which possesses them. Nevertheless he can on some level smell the foulness below the hyper-masculinized façade, and because of this he strives to go his own way and not become an ally of chivalric males. On the downside this type might be so extrovert and self-reliant that he may forgo peace, quiet and aloneness. Aware of his capacities he may work to excess and drive himself too hard. His connection with his feminine side or unconscious may therefore be relatively weak. He may have little interest in psychological and philosophical matters, and be suspicious of males who have such interests. He can be impatient, driven and goal-oriented. Failure is not regarded as an essential phenomenon on the road toward success. Rather, it is condemned, and if all does not go well, this type is likely to severely blame himself. His world tends to be seen in black and white, and as a result he leaves himself open to manipulation by those more cunning and farsighted than himself. The more he finds himself out-maneuvered by such types, the more withdrawn, apathetic and resentful he becomes. The world is now chock full of adult men in this state. Their goodly mothers never got around to teaching them how to be dishonest, showy and superficial. The masculinized male and his counterpart, the masculinized woman, do not know they are outnumbered by immoral and amoral types. They are not aware that they are in combat with four deviant types who breed more of their own kind, thereby making the world a perfect haunt for psychopaths hell-bent on satiating their every perverse desire. Crucially, the masculinized male is the architect of culture. He builds sanely and decently because, being sane and sincere himself, his rapport with nature and study of nature's ways is rational, sensitive and non-exploitative. He does not think of nature as a dead thing there for his exclusive entertainment and abuse. Nature is not merely a resource to

be plundered. Indeed in early times the masculinized male closely observed nature. He did not excessively fear it, as we have been told by disingenuous urbanized "experts." On the contrary, he revered nature as his maker. His first words mimicked the call of birds and mammals. The fire he invented and lit came from nature's womb. It had to first be latent in nature in order to become part of human culture. So it goes for every original cultural element. Nature provided it and man made use of it, bending it into shape according to his needs. If nature did not hold the implicate template, culture could never have arisen. The masculinized man remains conscious of this and does not create structures or paradigms that ignore or contradict this vitally important fact. In short, the industrious masculinized male's effort created and established each culture that thrived up to the present. His demise means the end of civilization. The perverse and destructive elements that bring ruin to his culture are the products of his nemesis, the *feminized* male and female.

The Feminized Male is a type least influenced by the authentic masculine polarity. It is the influence of the terrible mother that dominates his personality. He is the mystic-humanitarian type with liberal attitudes. He does not despise the female principle because he actually embodies it, albeit in a neurotic or malignant mode. He seeks the underlying reality of things and shows an interest in religious and spiritual matters. He deifies the female and becomes a devout acolyte of some exotic tradition. He is the seeker and reformer with a cause. He is the philanthropist and communitarian, against individualism and for collectivism, an advocate of the brotherhood of man. He disapproves of aristocracy and takes exception with exceptionalism. He tends to be a bleeding heart and acts as if he and those like him are humanity's mothers or caregivers. He feels relatively comfortable in the company of feminized females, masculinized females and chivalric males, but is utterly repulsed by masculinized males. He identifies less with the chivalric male even though this malignant type is merely his more exaggerated and armored alter-ego. The chivalric male is a feminized male who has learned to cover his true identity with psychosomatic armoring. The feminized male is usually not as physically armored as his counterpart, but can be mentally just as resistant and narrow. Although he can be productive in his own way, his preferred outlook is critical and negative. He poses as a critic of that which is built by masculinized men and women, and cynically attempts to undermine their ideas and creations. As a son, he is not genuinely loved and cared for by his terrible mother. This is because she'd much prefer him to be a chivalric type. Because of this deficit the feminized male does what he can to impress and win his mother's

affection. His commitment to various "hippy" causes stems from this subconscious need. Like the chivalric male he idealizes the feminine and the female, which in turn makes him a willing ally of most females. Even masculinized females are wont to turn to him at times, using him as a shoulder to cry on or convenient eunuch-like toady. All in all this is one of the least loved and admirable types. Consequently he is not only deeply wounded, but might in certain cases substitute love for power. In these cases he works in a behind-the-scenes capacity for his chivalric counterparts, giving needed advice and approval to these more energetic types he secretly loathes. He never comes to realize that his nature has been determined by the terrible mother he blindly serves in one way or another. As an emasculated male he finds the attainment of success and greatness elusive, even though other "castrated" males and feminized women may look up to him and shower him with rewards for his apparently selfless service to their causes. On occasion the feminized male poses as a chivalric male. This is done if and when he comes into contact with these types. It is relatively easy for him to blend in with them and disguise his natural docility and passivity. The feminized male might seek a mate who is masculinized in order to find the structure and strength he lacks. He does not mind being controlled because he has experienced that throughout his childhood. And for the most part he approves of this kind of relationship. What would his life be without it? So when he leaves the bosom of his mother, and her protecting presence, he seeks a surrogate mother to structure his days and guide his projects. However, despite his intentions he might be driven toward a feminized female for company, since it is unlikely that an adjusted masculinized female will be permanently attracted to him. He might even fall prey to a maladjusted terrible female, the same type as his mother. Since he is basically an "oral" type he will not be overly bothered by this. If he marries a feminine type chances are his children will be as feminized as their parents. If he ends up with a terrible female, his children will probably develop into one of the four malignant types, unless some other positive influence enters to prevent this from happening. If he develops conspicuously neurotic traits, they tend to be of the masochistic variety. For this reason, he often finds respite by way of marijuana, opium, LSD, ayahuasca, or some other psychotropic substance that affords him an "out of body" experience, sense of bonding with what he takes to be the Great Mother, or sense of oblivion. He never realizes that he is either attempting to find a simulacra of the serenity experienced in utero, or to exorcise and assuage repressed memories of his troubled and traumatic time in the womb. In one sense the feminized male is the most "castrated" type. When ancient priests and goddess acolytes

physically castrated themselves they did so not to prevent entry into the mother goddess, but to hand over their masculinity to her. She became the keeper of their member which henceforth is always "in her." So it is, figuratively or symbolically, with the feminized male. When he feels as if he is "taken up" into the cosmos or feels as if he is "one" with the universe, he announces his subconscious desire to return to the serenity of the womb. Since this is impossible physically, the womb situation is projected elsewhere - onto the crowd, world or cosmos. It is projected into a heavenly abode where one becomes an "angel." We see why it is that so many feminized types become clergymen and priests. We also see why so many of their leitmotifs and accoutrements – hairstyles, attire, chalices, wafers, beads, mantras, architecture, and so on – are directly traceable to goddess traditions. If a feminized male turns to philosophical speculation, he is likely to adopt a Schopenhauerean perspective on existence. He is likely to be mystical, gnostic, fatalistic, resigned and dour, as well as sanctimonious. Although he secretly fears women he might be inclined to openly denigrate them in order to bolster and emphasize what little masculinity he possesses. In any case, in word and deed he poses no threat whatsoever to any woman, most of whom are far more assertive and confident than he. He can also introject the womb. As we see later, the so-called "unconscious" serves as perfect metaphor for the mother's all-embracing womb. More concretely, the feminized male is victimized by his mother and her presentation of males. His perception of his father and of the male world is that which has been customized and handed down by his terrible mother. It is therefore an inaccurate and deformed image that underlies his distaste of the male gender and world, and which orients him toward malignant femininity. Even when his mother stands accused of mental, physical or sexual abuse toward him, she excuses herself by indicting her husband, or some other male for their grievous ways against her, or against "women" in general. A terrible mother is likely to make her child falsely believe that her strictness and cruelty are at the behest of the child's father. Thus she plants the seeds of male hatred early on. From that point an abused child is sure to regard his father, not his mother, as his chief violator. He consequently comes to despise male strength which he falsely thinks is the source of all evil in the world. In any case, under no circumstances will a terrible female or mother, or feminized male or female, acknowledge and address female crime. They know nothing about the female psyche and do not care to know anything about it. For these types there is only one malefactor in the world, and that is man.

The Chivalric Male is an abnormal type who has *overly* masculinized

his consciousness in order to escape the overwhelming and stifling influence of his terrible mother. He is the masculinized male gone wrong. His masculinity is of a malignant rather than a wholesome kind, even though it is born from a semi-legitimate desire to overcome the terrible dragon mother whose countenance turned malign when he demonstrated too much Self-will. As a result of his contrived persona he is not overly attracted to masculinized females. On the contrary he prefers feminized females, and does so to cover his underlying loathing of his terrible mother. Thus his show of hardness and rectitude is a pretense, his masculinity based on his false *image* of it rather than on the reality. He poses as an adjusted "civilized" male by his disingenuous courtesy toward feminized females around him. He takes their cause and offers the security they sorely desire. As a result the majority of his relationships are loveless. His enthrallments turn sour all too soon. According to Wilhelm Reich's brilliant and perceptive analysis of abnormal personality types, our chivalric male personifies a highly "armored" type of person. As such he is the world-builder, fashioning a world custom-made not only for types such as himself, but for the comfort of the feminized females he adores. His preferred environment is open, spacey, square and well lit. This is because he subconsciously seeks to escape the memory of the claustrophobic darkened "cave" wherein his mother's incestuous attentions first undermined his masculinity. From a Freudian viewpoint a chivalric male attempts to escape the influence of the terrible mother by overly identifying with his father or some other idealized male. Although such an identification provides temporary psychic relief, it does not get to the heart of the problem or lead to wholeness. This is partly because the chivalric male cannot know for certain whether the male figure with whom he identifies is not himself an inauthentic type unable to face himself beneath his own psychosomatic armor. The psychological fallout for this type can be severe. This is because by the time he falls from grace he has risen quite high, even if only in his own estimation. When his fortress of self-deception crumbles – when he suspects he is not the virile civilizer he thought himself to be – he is usually incapable of making sense of what has happened. He remains so disoriented, crushed and apathetic that he inevitably turns to substance abuse for consolation. To the end of his days he never learns the truth about himself or the female psyche. This type has been on the go from the dawn of historical time. We live in worlds made by such men. The adjusted masculinized (or truly civilized) male is his direct opposite and nemesis. The latter must work to change the world for the better against the chivalric man's wishes, even though temporarily there may be collusion between the two types. The main thing separating them is

their relationship to their mothers and to women in general. It is totally different for each of them. The masculinized male is not controlled or controllable by female types, whereas the chivalric male definitely is. It follows that, for all his feelings of omnipotence, his creations are weak from the start. To compensate for this he sees to it that everything he erects is superficially sturdy and rigid, and this goes for physical structures or theoretical ones. He armors his world and finds it good to do so. He never realizes that the world he constructs – the world in which we all live – is precarious and likely to crash at any time. If there is anything truly stable and hygienic in his world it was invented and produced not by him but by his nemesis, the masculinized male and/or female. The chivalric male is likely to choose a feminized female for his perfect mate. His choice, like all men's choices of partner, is based on the nature and intensity of his own inner feminine or Anima, as Jung termed it. (Likewise the feminized female's choice of a mate is also determined by her inner masculinity or Animus.) Consequently the child of a feminized female and chivalric male is potentially off to a bad start. And the likelihood of such children growing up to dominate world affairs is heightened if the world system prefers and promotes such types. Indeed, this is the situation in the western world today. The chivalric male's masculinity is an artificially contrived version of masculinity. It is an image of masculinity to which he holds all his life. As an "anal" type he does not like to let go of what he has made. Structure, familiarity and regularity are vitally important. Since he was dominated by his terrible mother he has no idea what constitutes authentic femininity. Thanks to his deviant upbringing, his conception of femininity is as warped and wrongheaded as his conception of masculinity. This will of course be bound to create problems between him and most women, particularly with masculine women. He does not find himself compatible with them or with terrible females who, like his mother, are of an overly controlling disposition. This is why he is more likely to be attracted to feminized women who are not inclined to control him. He wants to be the one in control, and does not want any other women to dominate him. This awakens too many unpleasant memories. Consequently he is inclined to dictate what his partner does, says and looks like. The chivalric male's distorted image of manliness goes hand in hand with his image of God. And he usually believes in God because his malignant masculinity is reinforced by doing so. As I show later, such a belief is part and parcel of his entry into the so-called solar phase of development. During this stage a chivalric type's pose as a heroic, superhuman "civilizer" of humanity must appear one hundred percent perfect to himself and everyone dazzled by his persona. His works and world must be superlit and

unstained. This is best accomplished by establishing and worshiping a bright solar deity on high who showers that world with meaning and approval. This divine force also serves to cast back the shadows of the underworld, that is, of his own unconscious. He craves the sunlit world and worships his fatherly Lord above in order to not be dragged down into the swamp of his own troubled emotions. His love for his heavenly father is born from his subconscious hatred of his terrible mother. As an exhibitionist the chivalric male also strives to have people envy his supposed sexual prowess. Indeed, he may be quite the lady's man. However, his inner wish is not for sex but for comfort, gentleness, acknowledgement and pleasure, all of which he sorely lacked during infancy. He might even become an aggressive semi-sadistic lothario in order to disguise his true needs from *himself*. His haughty, dismissive attitude toward lovers stems from his self-deception that ironically prevents him receiving what he desires most from a partner. The chivalric male's world topples when he confronts the fact that his god's light has not served to permanently banish the "devil's" influence, and that worse, he has become incapable of feeling. When he realizes he has become desensitized sexually as well as emotionally, he panics and turns to prescription drugs to mend what he thinks is broken, or to medicate him when all hope fades. In extreme cases he might even pretend to himself that he has renounced the ways of the "flesh," to go in search of God. In this way he emasculates himself in a similar manner as his terrible mother did in earlier times. Although he goes on to blind himself with light, he does not succeed in deepening sensitivity. All that happens is that he becomes contemptuous and hateful toward the men he sees who do feel deeply about things. They must be destroyed, and if they have the misfortune to come under the hand of an extremely armored psychotic chivalric male, they might find themselves being destroyed. This is a scenario we see played out time and again in history, one that is not about to come to an end. Even if the chivalric type does not really believe in the existence of God, he is likely to opt for the Kantian consolation and say to himself "...if there is no God, there should be!...We must invent him, since we all need the phantasmagoria of God to stay sane." Certainly the mysteria-haunted chivalric male depends on his images of masculinity and God to keep himself and his world together. The chivalric type is basically an Apollonian. His transcendental heavens and supersensible eternal Platonic forms, like his science and rationality, are merely fictions offering needed stability. They are the means by which he escapes and sets bulwarks against the Dionysian abyss into which he and his kind must not fall. His beloved paradigms must not be assaulted by dissenters. They are to be exterminated because they seek to topple the towers which

elevate us above the female miasma and shield us from cultural obliteration. What has been built high can and should be built higher still, so let's get on with it. That which has been polished must be repeatedly surveyed for corrosion. That which is straight and level must never become skewed and bent. Under no circumstance must weeds be allowed to grow through the cracks, must fresh air get into the sealed chambers, or dirt and germs get on one's hands. We must be fast, driven, active, bright, loud, erect and awake. The chivalric male takes refuge in ideas and ideas about ideas. He chooses this course because it distracts him from *feeling* and dealing with feelings that emanate from deeply laid memories of the uterine condition. His rigid, clean, superlit, stable, safe world is one which prevents the return of disturbing memories. As I show later, his ascent to the apparent safety of the "solar world" does not provide him with a successful plateau and defense against his innermost fears and phobias. It merely becomes a new theatre in which he must re-enter the dragon fight he so desperately seeks to avoid.

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The types I delineate here are determined *before* the commencement of the Oedipal phase which begins around three years of age. This means that the essential complexion of one's temperament is well and truly set before one arrives at the first of Freud's five psychodynamic stages, these being the Oral, Anal, Phallic, Latent and Genital. In fact when it comes to sexual orientation the child's character can be predetermined in utero. In any case the attachment or fixation on one of the parents, which occurs during one of the five Freudian stages, is already predetermined by what happens earlier. It occurs because of the nature of the mother-child relationship during pre-Oedipal periods. If an adolescent or adult regresses to the oral stage it is chiefly because of their unfulfillment during earlier stages of development. Subconsciously they wish to devour or embody the object of interest. This in turn fulfills their inner emptiness and pang of rejection. Once, during the earliest stage of development, the ego-germ was embraced by the All. It was indistinct from the energetic ocean in which it effortlessly floated. The memory of this sublime undifferentiated condition holds sway over every mind, be it infantile or adult. The oral type simply wishes to "eat the world" and take it again into oneself. More correctly, it desires a dissolution of the frustrated and disoriented Self into the uroboric abyss.

If a person regresses to the anal stage, it is because fear of loss is the dominant syndrome – fear of the loss of self that is. This is a fear that arises because of a terrible mother's stifling devouring presence.

Running alongside this need for possessing the other, is an equally strong impulse to reject, demean and negate. This occurs because the conditioning of a scrutinizing and disapproving terrible mother forced one to self-condemn for acts of self-will. One seeks the terrible mother's approval by rejecting aspects of personality she deems inappropriate and reprehensible. The child says "...See, watch me get rid of everything dirty and willful in me...Aren't I good?...Am I not doing exactly what you want?" Of course for everything jettisoned there comes a compulsive feeling of emptiness. This void is eventually filled with stuff from the world. Each bit of stuff appropriated by the psychic hoarder stands for something inwardly lost or banished. With the emptying out and self-rejection process comes compensatory feelings of masochism or self-loathing. Aspects of the Self are being shoved into the shadow-world so one is accepted in the sunlit world inhabited by all-knowing parents. It is at the anal stage that a child learns what it can get away with as far as Self-will is concerned. Freudians are correct here, as long as we realize that the earlier dragon-fight has also served to let the infant estimate the strength of will of his adversary. Nevertheless, the infant's attempts at sphincter control and feces retention constitute acts of will. The intervention and disapproval of the parents at his attempts to form the basis of his ego-ideal and superego which manage his post-Oedipal Self-image and moral sensibility. Indeed, the ego-ideal is not only the seat of our all-important Self-image, but of the unrealistically inflated images of our parents. Because of their influence and conditioning, the ego-ideal generates a Self-image that is actually a pseudo-self which takes the place of the Imperial Self occluded during earlier stages of development. In any case the anal stage signals a time when a child may begin curtailing overt acts of Self-will in order to win approval, becoming increasingly acculturated, conformist, socialized and inwardly unhappy. In pathological cases a child becomes emotionally and even physically static or autistic. This is simply because at this stage their life-force or will has once again been severely curtailed. They may masochistically start to associate pain with feeling. If such is the case the child grows to either inflict pain on others (starting with animals), or wishes to receive painful treatment at the hands of others. Exhibitionism, body-piercing, tattooing, collecting weapons and bizarre pets, together with an interest in dangerous sports and violent games becomes a child or teen's way of exorcising repressed self-hate, as well as hatred toward authority figures. In this way he physically responds to his inner tension caused when his flaccid, disoriented ego is repeatedly hectored and shamed by an overly strict superego. In extreme cases his penchant for self-damage can lead to attempts at suicide. Before reaching this level an anal character might

suffer from bouts of schizophrenia in which he inflates his self-image despite the searchlight of his superego. He might believe himself to be Napoleon or Jesus. In these histrionic moments he says to the world (or parents) "...You can't blame me or suppress my will anymore!...You can't fuck with me now!...See who I am!" In this case his so-called schizoid personality disorder is simply the result of the two dominant parts of his consciousness sparking in violent struggle, as his personal will attempts to come out from the shadow of his terrible mother's all-encompassing will. If the superego comes out on top, the child retreats into masochistic denial and hopelessness. If and when he encounters other people, or makes friends, his unspoken rule is "...I exist so you are able to see how superior you are to me...You're better than me at everything, that's why I'm your friend, so I can look up at you, while you look down on me...Thanks for your friendship, but I know it won't last long...Sooner or later you'll tire of my loathsome presence."

> *...the rage that is aroused because their autonomy has been destroyed becomes a destructive drive in its own right and stimulates their desire for power. If nothing happens to relieve their situation – if they are not treated humanely, for example – children soon learn that pain itself is an effective means of gaining power over others. They understand that pain can alter their own mood, and they begin to assume that everyone and everything can be controlled by inflicting it* – Arno Gruen

Importantly, it is at the anal stage that a negative body-image comes into play. This in itself gives rise to neurotic tendencies that persist throughout one's life. Few child psychologists or therapists give the body the attention it deserves. This is partly why healing neuroses takes such a long time. It is why the techniques of Wilhelm Reich and Arthur Janov are so superior when it comes to overcoming pathological tendencies. (See Appendices II and III for more on this.)

At the phallic stage one enters what Erich Neumann refers to as the Solar Phase of psychic development. At this juncture a child has already embodied the Reality Principle. They are aware of the world and the parents, and become susceptible to the imperatives and strictures imposed by both. However, as an analysis of Neumann's stages reveals, the impositions which constitute the Freudian superego are often overlaid upon a conscience which has developed poorly due to the negative influence of a terrible mother. As a moral center the superego directs one imperfectly since imposed prohibitions are not as effective as rules of conduct emanating naturally from the Imperial Self by way of a wholesome conscience. As a result it is possible that the moral center – or superego – is not sufficient to prohibit one from

violating the will of other people. In cases of this sort we find ourselves dealing with a deviant and potentially delinquent type intent on running amok. It will only be the intervention of a strict authoritarian male or female that brings such a wayward child to heel. Failing this, it is the State that is bound to take over. This is a situation that has become all too common in today's world.

In his attempt to clarify what Freud stated about the advent and nature of the superego, Otto Rank believed it was primarily the mother's influence that determined the complexion of the child's moral center. I believe he was correct. I also believe that Melanie Klein was correct when she stated that a child's character was predominantly determined before the onset of the Oedipal phase.

At the phallic and genital stages the absence of previous body-contact with the mother comes to bear. If a terrible mother has seen fit to deny warmth, kindliness and nourishment, her child's feelings of lack and emptiness will be compensated for by way of sexual feelings toward one or other of the parents, or towards siblings or some other object. Freud erroneously thought that this was the time when a male child becomes erotically attached to his mother and antagonistic toward his father. However this is not the case. The sexual feeling merely compensates for the lack of feeling that would not exist had his mother been warm, caring and physically attentive during the natal period. Freudian sexual ardor toward one parent, and antagonism toward the other, is really an early manifestation of the Will-to-Power. It is a symptom of the need to demand, control and conquer; tendencies well learned by most infants after observing their authoritarian parents.

CHAPTER FOUR
Psychic Incest

> *There are mothers whose genuine capacity for love is undeveloped, atrophied or poisoned and who, as compensation for their own negative fulfillment, fling themselves on their children, not in order to give away a super-abundant love, but in order to fill their own emptiness with the child* –Erich Neumann

The dragon mother becomes a terrible mother partly because of the natural urges within her offspring to individuate. She wishes her child to remain strictly under her control, an intent felt even in utero. Therefore any sign of authentic Self-will is disapproved of and crushed. As long as the child remains under her power all is well. The child, male or female, exists to do her will. In the case of a male child, he is the champion who will one day ride forth to bring her the world. He will right the wrongs done to her and he will defeat her enemies. However as Erich Neumann points out, in many cases the son is subconsciously treated not only as a champion but also as a lover. This is not as abnormal as it sounds, since each father and husband was originally himself a son. In mythological as well as psychological terms, the son *precedes* his father. Consequently the son's relationship with his mother is often psychically incestuous. Given the intimate, if toxic, nature of this relationship, any sign of Self-will on the part of the son is likely to be instantly condemned and punished. If the son persists and attempts to contradict the will of his terrible mother, he stands to suffer retribution. She is in a position to undermine his Self-esteem and Self-will. This destructive, depersonalizing process is often accomplished by cold indifference, demeaning speech, severe looks and a perpetual air of disapproval.

A growing child is quite capable of punishing its mother for lack of affectional bonding and conspicuous neglect. It is certainly capable of registering and resenting her underlying animosity and obsession with control. Pediatricians and psychologists take this as a given, and know how to detect a mother's true feelings about her child by the behavioral responses the child displays toward her and its immediate environment. They know that paranoia, withdrawal, hostility and outright aggression are classic means by which infants attempt to strike back at their mother's subtle or overt domination:

> *...in the first few months of life, infants pass through states of persecutory anxiety which are bound up with the 'phase of maximal*

sadism;' the young infant also experiences feelings of guilt about his destructive impulses and phantasies which are directed against his primary object - his mother – Melanie Klein

If an infant displays aggression toward its father, it is generally because the father is perceived as being under the control of the terrible mother. It is his weakness and complicity that is registered and despised. When one or both of the parents guess the reasons for their son or daughter's fixations, tantrums and bizarre routines, they usually react oppressively and punitively. This merely exacerbates the child's antipathy, but since the child is not big and strong enough to physically strike back or "castrate" both parents, it processes rage nonverbally through playacting with dolls and other toys, and through fantasies, dreams and nightmares. An analysis of the average troubled infant's dreams reveals to psychoanalysts the intensity of rage that lies just beneath the surface. Once the defensive capacity for repression develops sufficiently (during the approach of the genital stage), the hostility and aggression that were for a short time apparent disappear from view.

The considerable hostility expressed by troubled children does not originate during Oedipal stages, as so many otherwise competent psychologists are wont to believe. The child expresses resentment which existed in unmanifested form in utero. Melanie Klein herself noted that the various neurotic tendencies that existed in many of the children she analyzed were the same as those found in their mothers. In other words the neurotic patterns were transferred by mothers to their sons and daughters.

The great child-psychologist Melanie Klien (1882-1960)

Certainly, in the first year of birth the infant's ambivalence and hostility is more explicit. And as the infant grows, its tantrums, bed-wetting, nail-biting, tics and general disobedience also reveal its underlying resentment. By year one the child implicitly discovers that the mother it needs and loves it also hates. Hence each child and adult must deal with the attraction versus repulsion dynamic accompanying every other relationship. The question arises as to whether such an inner dichotomy can ever been healed. As far as I am concerned, this act of repair and Self-analysis constututes real Shadow Work. We must become consciously aware of our own hostility toward our parents and ultimately toward ourselves for incorrectly imagining that we are its origin.

Of course for a child inner conflict can be abated in another way, by completely falling into lockstep with a terrible mother's intentions and directives. A child might decide that even though he inwardly disapproves of a mother's attitudes, his world is safer and easier when he accepts her peccadilloes. In extreme cases a child might begrudgingly concur with every irrational attitude and plan concocted by his mother. After all he is under her spell and thoroughly addicted to her incestuous attentions. He may never fathom what kind of person she is, or comprehend the syndromes that makes her tick. He never discovers that she regards him simply as property. She is the wellspring from which he first emerged, the nurturer who fed him as he grew toward consciousness, and director of his will now that he is conscious. All in all, he is her creation. As both an unconscious and

conscious being he belongs to her and her alone. This means that his exploits and conquests also belong to her. If he willingly lays his successes at her feet, all is well. If, on the other hand, he attempts to cleave them to himself he will be disapproved of and punished. He might be spurned in favor of a new child or lover, given that the father is absent. As far as a terrible mother is concerned, after her champion's energies are exhausted on whatever quests she sends him on, he is bound to return to her arms. Even if she does not consciously think this out, it is there latently within her mind. From her body he arose, and to her body he will return when his short ego-life is over. This attitude, whether explicit or not, is morbid and destructive. With this underlying intention a terrible mother sabotages attempts at wholeness and centroversion. She prevents her child's climb toward the light of consciousness and individuality, happily arresting him at oral and anal stages of development.

> *...there is a tendency to take Freud's use of the term incest too literally. This has led to a rather widespread misapprehension. For the concept of an unconscious, psychological incest does not postulate overt sexuality, not a conscious wish for sexual intimacy with a closely related person, but rather a fixation of psychological energy or libido within the family group, preventing the individual so bound from seeking a suitable sexual and emotional relationship outside the family* – Mary Esther Harding (*Psychic Energy*)

In utero or during infancy, if the child's will and natural capacity for centroversion is persistently resisted and obstructed, as in the case of a terrible mother, the child may become manic, outer-directed and excessively demanding – the proverbial "little terror." Since he is always on guard to be countered, he is alert for moments when he can exert his power. Children of this kind are usually mysteriously composed and agreeable in the presence of strangers. It is usually only with their mothers that they demonstrate hostility and defiance. If the child's will is met with acceptance and love, he is likely to wed his personal will with love and thereby become an adjusted human being. In extreme cases, if the terrible mother's will intractably counters her child's will, the latter is likely to masochistically resist his own impulses for maturation. At this stage he becomes autistic. Rather than being open to it, he resists the flow of Logos and as a result becomes morbid and deranged. In extreme cases the will-less child grows to abhor women and their sexuality. This accounts for the profile of a good many murderers and rapists. In many cases a man out to kill proves to be less violent toward women who do not resist his attack. If they fight against him they usually do not live to regret it.

The implicit destructiveness of necrophilous relationships between a mother and child serve to contaminate the complexion of the world around us. The man who walks around possessed by the spirit of his terrible mother is not going to appropriately serve humankind or set the world's wrongs aright. On the contrary he is likely to make things a lot worse. As a psychically and emotionally arrested person he is sure to add to the ruin we see around us. Little do we suspect the origins of his toxicity and delinquency. We do not realize that, as a rule, male violence is merely a symptom of psychic violence perpetrated in the dark, as it were, by terrible mothers who go unpunished.

> *The warm, erotically and often sexually tinged tie to mother is what Freud had in mind when he described the Oedipus complex. While this type of incestuous fixation is most frequent, there is another, must less frequent, kind of incestuous fixation that has very different qualities and may be called malignant. It is the type of incestuous fixation that...is related to necrophilia – in fact it may be considered one of its earliest roots. I am speaking of children in whom no affective bonds toward mother emerge to break through the shell of autistic self-sufficiency. We are familiar with extreme forms of such self-sufficiency in the case of autistic children. These children never break out of the shell of their narcissism: they never experience the mother as a love object, but rather, look through them as if they were inanimate objects, and they often show a particular interest in mechanical things* – Erich Fromm (*The Anatomy of Human Destructiveness*)

We should not be surprised to hear of this battle of wills between mother and child. This is because as far as many ethnologists and anthropologists are concerned, Self-will is, like many other faculties of consciousness, a recent acquisition or trait. In the writings of the ancient Greeks we do not even find mention of a thing called "mind."

> *Homer's work does not refer to cognitive or noetic terms such as desire, think, believe, doubt, or decide, etc. There is no mention of mind. Free will is largely, if not entirely absent, as are references to independence of action. God and actions prompted by divine beings and deities is very common. There is a great emphasis on the spoken word, and on agreements of a spoken or written kind, as in contracts, etc* – Gellatly and Zarate (*Introducing Mind and Brain*)

That is right; the term *psyche* only turns up during the Socratic era. We see then how things were through the centuries. In tribal collectives mothers enjoyed total authority over their sons and

daughters until they grew to become parents themselves. Then the terrible mother became a terrible grandmother, with considerable power not only over her grandchildren's lives, but over the tribe itself. Images of tutelary goddesses predate images of gods and male deities by thousands of years. Cave art shows a goddess figure presiding over the hunt, and some specialists believe that many societies throughout the world were matriarchal through and through. We must, therefore, revise our understanding of the power exercised by women throughout the ages, and contemplate the power that still exists under a different guise today, particularly as it manifests in the mother-child dynamic.

> *From the moment of birth, when the stone-age baby first confronts its twentieth-century mother, the baby is subjected to forces of outrageous violence, called love, as its mother and father have been, and their parents, and their parents before them. These forces are mainly concerned with destroying most of the baby's potentialities. This enterprise is on the whole successful. By the time the new human being is fifteen or so, we are left with a being like ourselves, a half-crazed creature, more or less adjusted to a mad world. This is normality in our present age* – R. D. Laing

We must also realize how perilous a child's gradual ascent toward consciousness is, and how that ascent can be stunted by the influence of a terrible mother. The intrusion of her will and intent constitutes a formidable obstacle to the attainment of Self-consciousness and Self-expression. We see what we are dealing with more perceptively when we tie mythology into the dynamic. The mythological record shows us that even when we acknowledge the ascent as a fight against the power of the dragon mother, in her terrible aspect, we fail to see that the fight is often a test set for the son by his terrible mother. After all, what kind of champion will he be for her if his mettle isn't tested? When he fails he becomes the docile feminized male, but when he triumphs he becomes the chivalric male who falsely believes himself victorious over her. He then goes on to win and shape the world, not in his image as he thinks, but in hers. For all his contrived masculinity he remains possessed by her spirit and an agent, albeit unwillingly, in her service. To carry out her secret wishes he must shape up to her image of him. Of course this effort merely augments his characterological inauthenticity. Her intent at this stage parallels her *earlier* intrusion during the preconscious stages of development. Her dutiful son's attempts to accommodate her image of him, and his continued dissociation of the traits that constitute true Selfhood, constellate into a new image of himself, which in turn determines the complexion both of his superego and ego-ideal. We see that it is a

mother's influence that primarily forms one's moral sensibility. We also see the implications this has not only for her son's personal life, but for the state of the world in which he and others like him live. We now uncover the hidden relationship that exists between women, morality and culture. In short, society becomes a terrible mother's ally in the process of shaping her child's moral sensibility. After all, the child imagines his mother's attempts to make him into something he's not, and to win him the world, are born from a competent understanding of the world's ways. He thinks he is being acculturated for the good by someone who truly means him well. As we said, this weak-willed type never penetrates beneath the surface to investigate the roots of the female psyche.

> *...the neurotic's need to appear perfect leads to repressing, first, everything that does not fit into his particular façade and, second, everything that would render it impossible for him to maintain that façade* – Karen Horney

> *In some cases the mothers of narcissistic personality disorders are emotionally cold and exploitive narcissistic personalities themselves. They ignore their children's separation and individuation needs in order to mold the children to fit their own perfectionistic standards and to serve their own emotional needs* – James F. Masterson (*Search for the Real Self*)

Feminized types are those who find themselves being shaped for world success by their terrible mothers. They are, however, least likely to put up an iota of resistance against the strictures imposed by her and the society into which they are thrown. Consequently, they are the most repressed, frustrated and sado-masochistic of the types. All the while, throughout the time their devouring mothers fervently mould their behavior to suit the world's norms, a feminized type is bound to repress his anger toward his overbearing mother. This act of dissociation, of legitimate emotion, also serves to reinforce the superego. From a Reichean point of view it is the cause of psychosomatic disease.

> *The Self is born, but the ego is made* – Edward Edinger

> *If you give up the past you naturally detach from the past; you lose your roots in the soil, your connection with the totem ancestors that dwell in your soul. You turn outward and drift away, and try to conquer other lands because you are exiled from your own soil* – Carl Gustav Jung

We see from this that it is certainly not the dread of physical castration by a father that primarily constructs the superego and feminizes a child, but the psychically castrating process set in motion by a terrible mother. It is a process that continues throughout the child's life, even after she departs his presence.

> *Classical theory has it that the boy fears castration by father as punishment for his sexual interest in mother. This is not verified by my clinical experience. It is his mother whom he fears...The mother cares for and disciplines the child and it is her attitudes toward excretory function and the genital organs and autoerotic activity that basically determine the child's fears...It is the rule in my experience for the patient to reveal the mother as the agent of mutilation. Throughout life, the man fears the woman as castrator, not the man* – J. C. Rheingold (*The Fear of Being a Woman*)

> *The more experienced I become the more I have to recognize with what toxicity the castrating or phallic mother intervenes in the castration complex of men...In therapy, impotence due to fear of the father yields rapidly, but that due to fear of the mother is tenacious* – John Leuba (*Mere Phallique et Mere Castratrive*)

After a terrible mother's departure it is society that looms as the next psychically castrating influence. Because of his feminized condition he is unable to meet society's challenges heroically as masculinized types do. Rather he finds himself overwhelmed by society's impediments and prohibitions. He exhausts his energy trying to negotiate the many blocks in his way, and blames himself after each supposed failure for not living up the standards explicitly or implicitly set by his mother. He has been programmed to never see the truth, that his failures are the direct effect of her undermining influence and suppression of his Imperial Self. In the end he is driven to distraction by his guilt-ridden superego and failure to achieve chimeras of success and power. As a result he finds himself taking on the role of his mother, by mentally and emotionally castrating himself, in the mistaken notion that this corrects his dilemma. Of course it does not work. He simply drenches himself in more guilt and shame, and experiences deeper bouts of anxiety over feelings of forbidden desire, and from ignoring the call of his conscience which sounds as an alarm bell that all is not well. In the end he becomes all the more introverted, self-berating and sado-masochistic.

As time passes he is driven to seek solace in whatever tawdry escapes or short-term "highs" prevent him facing his inner pangs of self-hatred. In extreme cases, as the tension and anxiety reach critical levels, he is

forced to act out sadistic impulses that have up until now been introjected. At this point, despite the restraint of his superego, he is likely to engage in perverse and criminal behavior. If he is still a relatively young adult, his behavior will have him labeled delinquent. If his terrible mother's attentions were tinged with eroticism, or were conspicuously incestuous, his immoral activities will probably include sexual crimes against women. He seeks to violate women in a similar manner as his mother violated him. As we can see, this category of crime has dramatically increased over the years.

> *Psychologists who study the moral development of children typically have confined their investigations of aberrant behavior to why children lie and steal. Virtually no important studies have been made about the psychological development of children who become involved in serious violence. As a result, psychologists and criminologists cannot accurately point to those youngsters or even adults who are the most prone to violence* – Carl Goldberg (*The Evil We Do*)

The syndromes formed by repressed mother-hate can lead to the development not only of chronic frigidity but of homosexual tendencies. Most lesbians avoid becoming criminals, but their homosexuality is a direct consequence of deeply repressed mother-hate. Their sexual interest in fellow women is merely born out of a desire to defy their mother's need for grandchildren. That is, the lesbian subconsciously dis-identifies with what it means to be female. This attitude is often reflected in their "look." The average lesbian is, in her own imperfect way, attempting to counter her terrible mother's power and control. She is saying "...You think you made one thing, but I'll shock that notion out of you...You made a freak, so what are you going to do about it?" If the lesbian's father was brought to heel by her mother, which is probable, her estimation of men is unlikely to be high, but men are not really in her sites at all. If this were the case, lesbians and male homosexuals would tend to loathe each other. For the most part such is not the case. No! The lesbian hates her own *femininity* because it was shared and violated by her terrible mother. This hatred goads her to refuse sexual advances from males. It might even compel her to subconsciously attract an incestuous experience with her father. In this way she succeeds in displacing her hate and anger. Her enemy is now a male rather than a female. She can also now justifiably turn toward women for consolation, rather than strive to fit into the male world. The overt condescension shown by most lesbians toward masculine men is meant to simply ward them off, and is not due to a complete absence of sexual attraction to them, suppressed and displaced as it is. Only if they are neurotics will their

contempt toward men be genuine. A girl becomes a lesbian also because she has no desire to enter relationships that lead to pregnancy and birthing. In other words she will do anything than turn out "like mother." The company of other women also fills an important need for her. They take the place of the emotionally-absent terrible mother, providing the care and touch she was deprived of during infancy. Lesbians often speak more kindly of a grandmother or even grandfather, than they do of their actual parents, because it is likely that they experienced a deeper love connection with these elders. The average lesbian girl may not know this or acknowledge this theory, and may say that their sexual orientation is accounted for by the fact that her mother desired a male child, and was disappointed when the fetus turned out to be female. But as far as we are concerned this is not the case. What a terrible mother wants is either a feminized male or female who will not resist her will at any stage. If Self-will comes to bear, it is countered regardless of whether it is displayed by a son or a daughter. Gender is, therefore, less important here than the battle of wills. The reason why excuses are made by the victim of the psychic battle against a terrible mother's overbearing will, is because of the repressed memories and emotions that arise because of it. The superego is, as we will see, the mother's ally, preventing the victimized party from feeling what they have been taught not to feel.

A terrible mother's influence is central to the lives and sexual orientation of homosexual men. Recent studies find that genetics has little to nothing to do with homosexuality. Experts now realize that the lives, biology and sexuality of gay men and women is decided by their childhood identification with one or other of their parents, not to mention their repressed antipathy toward them:

> *Gay men are twice as likely as heterosexuals to come from a distinctive family constellation, half of them painting the following picture of their boyhood: the mother likes to be the center of his attention and they are unusually close; she regards the rough-and-tumble play enjoyed by most boys as dangerous, and is excessively anxious about his health and safety; this inhibits his aggression, and he is clinging and highly anxious at being separated from her; in early adolescence she may be flirtatious with him and she is a dominant, powerful woman who is uncomfortable with masculinity – emasculating even; she takes the family decisions more than the father, and is the stronger personality* – Oliver James (*They Fuck You Up*)

Terrible mothers constantly dump their troubles onto their children, thereby forcing pseudo-empathy to replace the real thing. They openly

speak about their worries and problems and fill the child's vulnerable mind with images of doom and gloom. The child is bound to carry her weight on his shoulders. That was the plan all along. In the case of a male child, he serves as her crutch, champion and surrogate lover in one. After years of "shouldering," a thoroughly *feminized* son's empathy circuits are overheated. He becomes the sister or "mother" to everyone he meets, particularly of anyone who is apparently in need of "love." Sons of this kind become suckers for every hard-case story around. They become doormats for every bleeding heart, and have no idea that it is they themselves who are drowning in problems psychologically and sexually. Because of the ambivalence fairly characteristic of this type, some men become homosexual because of their subconscious repulsion toward the body of their mothers. Their sexual orientation is, in this case, the result of their need to remove themselves from her psychically and even physically incestuous presence. They are also inwardly petrified at meeting and falling in love with a woman who turns out to be as overbearing and manipulative as their terrible mothers. Since their terrible mother's sexual frustrations and remonstrations have probably served to denigrate masculinized men, her son is driven to seek out the company of homosexual males in a similar state as himself for comfort and understanding. Few of these types ever confront their underlying mother-hate and thereby get to live emotionally rewarding lives. Their stereotypical fastidiousness is the result of them breaking their superego's dictates on the matter of sexuality. It is a compensation for defying their mother's will and society's norms.

Coming back to our main types, the process of inauthentic character-development accounts for why so many chivalric men eventually come to denounce their lives and creations, and why they often, at the height of their power and success, become alcoholics and drug-addicts. It is because deep down inside they know the truth. By suicide some men in this category hazily think they can finally strike a deathblow against their terrible mothers in whose name everything has been achieved. If such a man is lucky, his mother might condescend to throw a withered flower on his grave, since after all he was not a masculinized male who broke the spell she cast over him, to thereafter go his own way and make the world a better place for all. This also accounts for why ideas about male violence are so wrongheaded. By setting tests for her champion-lover, the terrible mother has set him against the world. She has figuratively placed a bloody sword in his hand. It is *her* weapon used in *her* name, despite what the vast majority of narrow-minded, man-hating feminists and their kind are wont to believe and advocate. Unlike feminized or

homosexual men the chivalric type seeks to cover up his inner docility and dependence on his terrible mother. His ardent interest in sports, competition and trophy-winning, not to mention his suppression of women and nature, derives from his tendency for dissembling. His act of self-deception finally drives him to exhaustion. Reality does not remain at bay. It intrudes into his apollonian world in one way or another, and forces him to face the truth about himself. His way out is neurosis or even psychosis. As Karen Horney, Erich Fromm, R. D. Laing and other great psychologists have noted, this type descends into madness rather than faces their repressed content. They will rather choose insanity and schizophrenia than become authentic human beings.

The great psychologist Otto Rank specialized in identifying the many physical, symbolic and psychic traits, motifs and fantasies that betray a person's subconscious desire to return to the womb. For Rank a neurotic tendency exists as an abreaction to obstacles encountered that prevent reentry into the womb. However he also comments on the toxic atmosphere that a child frequently experiences in utero. He believed this was certainly the case for paranoid types. As they grow to adulthood they are unable to escape the memory of the engulfing terrible mother's uterine atmosphere. The toxic conditions and lack of centroversion in utero continue to plague their emotional life. The fears of destruction suffered by paranoiacs – of being attacked and killed by magic or electromagnetic waves and by poisoning, etc – are symptoms of their original uterine anxiety that has not been assuaged. Rank writes:

> *Paranoia seems characterized by the fact that in it the outer world is charged with libido far exceeding that in a normal adjustment; the whole world is, so to say, a womb, to the hostile influence of which the patient is now exposed...the entire situation of the mother's protecting womb...has here become a unique, gigantic, hostile entity* – (*The Trauma of Birth*)

Chivalric and feminized types are those most likely to become paranoiacs – believing the whole world is against them – since it is they who deny and repress legitimate feelings of pain and loss experienced after their pre- and post-natal traumatization. Feelings of omnipotence, common in manic types, are also symptomatic of attempts to overcome original feelings of disempowerment by identifying with an iconic male figure.

A key facet of the psychic incest that exists between a terrible mother and her son-lover is her deviant portrayal to him of her husband. In

other words, the father is not perceived directly by the possessed child. It is his image in the eyes of the terrible mother that is transmitted to his mind, an image that eventually poisons a son or daughter's perception of maleness. As a male child grows to share his mother's contempt of males, he soon comes to loathe his own maleness. Consequently, he suppresses his masculinity in order to win her affection. He becomes the feminized male utterly under her control. He develops a love-hate relationship toward males he meets at school and elsewhere. He is attracted but also repulsed by them. Indeed, the same dynamic exists in relation to masculinized females. They may be strong and certain like their mothers, but are far more indifferent and free than malignant types. Their mothers do not consciously seek to control their every thought and move. Of course the son who falls under the terrible mother's spell, conditioned to believe that all males are corrupt and evil, has no way of knowing that an apparently distant, uncaring father has been pushed away from his family by a crafty self-serving mother who thereafter, apparently justifiably, rains down contempt on all men. He cannot grasp how such a mother has worked to secure his undying allegiance. Now that her apparently self-serving husband has deserted her, she needs a comforter and ally. No guesses as to who that will be. From the outset the terrible mother wishes to prevent her son's identification with his father, or another male figure, because he may then find himself strengthened by the experience, enough to vengefully turn on her. As long as he remains *feminized,* she is safe.

> *It is very different when the son turns the tables upon the Terrible Mother and adopts her destructive attitude, directing it not against himself but against her. This process is represented mythologically in the fight with the dragon* – Erich Neumann

An alternative strategy to demeaning the father is to compare the son with him. If the terrible mother idolizes masculinity it can lead to feelings of inadequacy. If she can make her son believe he has no way of rising to the standard of his father, or of another male (such as his maternal grandfather), he will be steeped in self-loathing and self-condemnation, as intended. He is therefore bound to become a feminized male posing no threat whatsoever to his terrible mother. He raises no scepter against her, and patiently tolerates her emotional freeze-outs and spiteful moods. He does not leave her side or put his own ideas and plans first. What is more, because of his supposed physical or sexual inadequacy, he stays away from masculinized women who remind him of his terrible mother, and might be inclined to ridicule him. If he finds himself in the presence of such a female he is markedly uncomfortable and insecure. Onto that unsuspecting girl

projects images associated with his terrible mother. He is attracted, as we said, but also overwhelmed with her aura of self-confidence and strength. He goes to pieces at the slightest non-intentional criticism, and decides that from then on he had better avoid such women like the plague. His mother is more than pleased, and rewards him with additional doses of psychically incestuous energy. In extreme cases such a possessed son forgoes sexual encounters altogether and dedicates himself to some religious path or cause. He relinquishes worldly desires and aspirations and sets out seeking for God or enlightenment. He gets dizzy the moment he rises from his knees, and avoids doing so for the rest of his frustrated docile life.

In extreme cases the terrible mother sets out to recruit her son-lover as an ally in her antisocial and criminal exploits. Even if these do not pan out as intended, she so messes with her son's mind that he ends up finding another terrible female to lead him further down the path to perdition. The courts are filled with bickering delinquent couples in this predicament. Their mothers are always there in front of the camera, screaming loudest for justice.

CHAPTER FIVE
The Making of Heaven and Hell

...there can be no heroic and creative activity without winning the anima, and the individual life of the hero is in the deepest sense bound up with the psychic reality of the anima – Erich Neumann

In order to escape the stifling embrace of a terrible mother, and the stygian abyss she inhabits, the hero (our chivalric male) must, according to Erich Neumann, posit the existence of a heavenly realm to which he must aspire. This free airy region stands opposed in his mind to the chthonic abyss from which he once arose, the dark depths over which his terrible mother has dominion. To enter heaven the dragon of darkness must be combatted and destroyed. However, to attack the dragon mother in her own lair means to enter the unhallowed halls of the unconscious and face the dangers that await there.

Neumann is referring of course to the process of individuation as delineated by Jungians; the process of overcoming the malign influence of the terrible mother, whose frowning, severe countenance caused so much emotional trauma and self-doubt. However, confronting the terrible mother entails revealing a part of one's own Anima. One's own feminine side must be integrated for the process to succeed. Jungians warn of the dangers here, but suggest that we do attempt to integrate the Anima. Doing so releases a greater cache of libido or bioenergy, which in turn brings a man greater intellectual and emotional power. A completely successful integration can be said to open the doors to paradise.

The main block to entering the underworld, so to speak, to commune with and confront the Anima, is fear. We hesitate to turn from the light and the familiar world in which we commonly operate and commit to this aspect of Shadow Work. Nevertheless something compels us to undertake the "journey" into the darker recesses of the psyche. We are motivated because on some level we know there are missing pieces of the Self to find. Because of the forbidding and prohibiting aspects of the terrible dragon mother we grew up to be fragmented and often neurotic men and women. We have problems within and problems without. We have troublesome relationships and frequently feel misunderstood and obstructed. Or we feel decidedly uncreative. Other people seem to be so much more productive and happy. We do not feel like enduring our mysterious inner pangs much

longer, and see no choice but to set out on a journey of Self-discovery.

This compulsion toward Self-improvement can be caused by meeting people in the world that we come to admire. As said earlier, the process can start in school, after seeing this or that person who seems to be effervescent, confident and well-liked. As we spend more time observing people we get to know more about our personal deficits which may be sensational, intellectual or emotional. We may eventually turn toward the subject of psychology and get into therapy. We might begin reading psychological books to become familiar with human complexes and syndromes. We may start analyzing our dreams and move from there to learn about archetypes and the antique reservoir of the race memory that undergirds waking life. As we do so we begin to notice the mythic leitmotifs that flow in and out of our daily lives, which are more pronounced during the many rites of passage experienced. We become more conscious of the interplay of numbers, symbols and similar events that occur. As we become more aware of internal processes our awareness of nature and the world around us is enhanced. We might strive to spend less time in a city environment, and seek to be closer to animals. Carl Jung himself retired to a remote Swiss lake to live a very simple life where he was able to meditate and produce works of art.

As we inquire within, and get more experienced asking serious questions about being, time, cosmos, nature, God, religion and death, we realize that most of what we are asking and pondering should have been encouraged in school by our teachers. It should also have been encouraged by our parents. We end up wondering why it wasn't. We also question why after centuries, most people go about their lives in unreflective contentment. As perceptiveness develops, we begin to see that the crux of the matter lies in men and women's serious lack of insight and information about the female psyche. This fact appears even stranger once we contemplate how often we come up against the female psyche in daily life. As I show in previous chapters, the female psyche was the first phenomenon encountered in life. Whether you are a man or woman, you are the product of the female psyche. Why then do you know so little about it?

Sigmund Freud famously questioned what it is that women want. In a letter to a colleague, he wrote:

> *The great question that has never been answered, and which I have not yet been able to answer, despite my thirty years of research into the feminine soul, is 'What does a woman want?'*

Apparently Freud, who had treated numerous women patients throughout his career as a psychoanalyst, had not found the answer to his question. A logical person might seek to find the answer by questioning women about their natures and desires. Of course that project breaks down if it turns out that women are a mystery to themselves. Answers to the question will be few and far between if women do not know what it is they want, or if they should find themselves, for some inexplicable reason, unable to determine what their core nature is like. A logical person might then say that the answer to the mystery lies in observing what women do in and for the world. What is their legacy? In this book I abbreviate that undertaking by analyzing the mother-child relationship in its earliest stages. This is because for generations women have acted in the world through their sons and daughters, primarily through the former. The world a mother experiences is the world as shaped and brought to her by her sons, modern social and sexual changes notwithstanding. And as we are seeing, the manner in which a son (or daughter) acts in the world is predetermined primarily by their mothers. Their activities are based on their temperaments which are in turn determined in large part by what "face" was displayed to them by the dragon mother during the preconscious stages of life.

The hero – male or female – who enters the thickets of the unconscious emerges as an empowered person when they confront the dark side of the female psyche. Doing so arms one with the power wanted by both sexes. A child's confrontation with his terrible mother means to once again stand and witness her inexplicable hostility toward him, whether it be conveyed by expression, word or deed, or all of these. He does not win his stripes by returning a countenance of frigid indifference. This hard-bodied "armored" approach is often that of men who refuse to become psychologically empowered. Their demeanor toward women is characteristically defensive and suspicious. This attitude does not prove that one is "a man," and does not empower except on a superficial level. No! The constructive approach is to express the feelings that arise when in front of the stern countenance of the terrible mother. There is no set way of walking this painful road, and no set predictable outcome. It is a process that may lead to psychic collapse or to deep inner transformation. The hero does not realize that this act is not unique to himself. Indeed it is an act with mythic antecedents. As Neumann eloquently writes:

> *Oedipus becomes a hero and dragon-slayer because he vanquishes the Sphinx. This Sphinx is the age-old foe, the dragon of the abyss, representing the might of the Earth Mother in her uroboric aspect...This heroic answer, which makes him truly a man, is the*

victory of the spirit, man's triumph over chaos

In myth, when the hero enters combat with a frightful monster, he often does so in order to free a captive female. Once freed, the princess or goddess invariably falls in love with her liberator. In practical terms she simply represents the feminine side of the hero. Their marriage represents the reintegration of missing instinctual elements within his own personality.

Neumann emphasizes the consequences of a successful confrontation:

> *The union of the adolescent son with the Great Mother is followed by a phase of development in which an adult male combines with a feminine partner of his own age and kind, in the hieros gamos...He is no longer the tool of a superordinate Earth Mother*

The hero emerges as a free person, able to go about attaining his desires under his own steam. He subsequently attracts a female of higher order than his terrible mother, someone who is his true equal. He is no longer enthralled or under a spell. As a whole being he is no longer victimized by entertaining a false impoverished image of himself, as transmitted in infancy by his terrible mother. Great challenges still lie before him as he moves forth to prove himself in the world. But he is now able to face challenges without being terrified of the world. His successes affirm his Self-esteem, and his failures do not stir pangs of inner emptiness or compel him to overly condemn himself. In other words, he has a healthy and productive relationship with the world. He is not taken up into heaven, he walks into it on his own feet.

> *What the hero kills is only the terrible side of the female, and this he does in order to set free the fruitful and joyous side with which she joins herself to him* – Erich Neumann

> *Whereas the average individual has no soul of his own, because the group and its canon of values tell him what he may or may not be psychically, the hero is one who can call his soul his own because he has fought for it and won it* – ibid

The hero, in this mode, is not our chivalric male. He is the masculinized male pure and simple. He is not perfect, and not without his share of foibles and problems. But he is a whole being able to take on whatever the world throws at him. He is not an armored type unable to face what he is beneath an artificially hardened exterior. Unlike his chivalric counterpart, the masculinized male has cracked

the question of what women want. In other words he knows a great deal more about the nature of the female psyche. His descent into the underworld, and neutralization of the terrible mother's power, sees him regaining and repairing his lost capacity for centroversion. It sees him attuning disparate hemispheres of his own consciousness. His rational or intellectual power has reunited itself with the instinctual power he once lacked. After all, in the dark regions he had to dig down and find powers greater than reason to sustain him. These powers were in the keeping of his terrible mother from the beginning. That is, she prevented him from integrating them when as an ego-germ he was under her dominion. These coveted instincts are nothing less than lost facets of the Self. Once he successfully reawakens the feelings he experienced as an infant – feelings he was forced to suppress because of the terrible dread of rejection and destruction – he overcomes his adversary and robs her of her demonic power. He takes back into himself the lost facets of his psyche, and becomes complete. Heaven and hell, as it were, come together, and the hero individuates. The murky chthonic depths which held him from greater achievement in the sunlit realm, no longer fascinate and bind his emotional self. He has won the true battle of Armageddon, in relation to which other conflicts prove far less taxing. And because he has freed himself from the inner pangs of dread – the fear of his own psychic roots – he is gradually able to drop the bioenergetic armor by which his ego attempted to protect itself from the elusive threats. This act allows him to step anew into the world and meet it on healthier terms. As his psychic and emotional defenses fall away, he is able to establish himself on firmer ground in the world he now has no intention of "conquering" or "subduing." He enters the world intent on setting its wrongs aright. Unlike the chivalric male, he alone is authorized and properly equipped to do so.

Armed with his newfound knowledge about the female psyche, the hero's course through life is made infinitely more interesting and comfortable. His heroism inevitably enables him to hand the bright scepter of freedom to other souls intent on banishing the psychic darkness that daunts them on their own journeys of Self-discovery.

CHAPTER SIX
Acts of Psychic Tyranny

Rheingold says categorically that annihilation anxiety is not part of the child's natural experience but is engendered in him by bad experiences with a depriving mother – Ernest Becker (*Denial of Death*)

Obviously, mothers are older than the children they birth. They have experienced birth, infancy, schooling, illness, failure, success, dating, marriage, pregnancy, death and other facets of worldly existence. By the time most women become mothers they have already experienced abuse, fear, hatred and envy, not to mention self-loathing, self-condemnation, guilt and shame. Consequently, unless a woman is psychologically empowered it is unlikely that she has come to terms with the effects of these experiences and syndromes. By not confronting the dark sides of her own Anima and Animus she is unable to overcome her moral and emotional deviance and reintegrate her authentic Self-image. Rather than engage in a dragon-fight with her own negative Anima, and heroically emerge, she decides instead to become a terrible mother herself.

However, it is unlikely that she will be in a position to raise a healthy child. She is simply responding to the call of her biology, heedless of her psychological state. The child she gives birth to relies on her will to productively direct and structure its libido or bioenergy. But if her own thoughts, feelings and desires are misdirected, impaired and deviant, how can she hope to guide her newborn child correctly, either in its preconscious or self-conscious stages of development? Her child has little chance of reaching the sunlit realms as a free whole being if she herself remains victimized by *her* terrible mother. If her own mother did not sensitively hold and nurture her projected Self-image, and did not properly return it to her, the chances for the successful individuation of her newborn child are not high. Indeed, her impulse to bear children is psychologically driven by her underlying desire to return to infancy herself. By birthing a child she is able with the world's blessing to regress to an infantile level of consciousness.

In other words, she is on her way to becoming a terrible mother herself. Although her conscious intention may not be overtly malign, she craves the oceanic feeling experienced by her newborn child. She enters the zone not as a hero ready to win back her lost Self-image,

but as one who hopes to find it in the child she births. She is not aware that this desire constitutes an act of psychic rape. She certainly does not realize that this violent act undermines her child's temperament and personality, not to mention their adjustment to the social world. As I have stressed from the outset, her manner of entering the oceanic zone with her ego-germ, constitutes a block to the flow of archetypal images that move freely between the matrix and her child's consciousness. That matrix or essence can rightly be denoted as the *Great Mother*. It is therefore the duty of the stereotypical mother to correctly mediate the interaction. To do so effectively means that her own psyche must be hygienically attuned to the matrix. Sadly, this is a rarity.

Her intrusion effects changes on the libido of the ego-germ. Aggression required for growth is misdirected toward spurning her invasion. Although the consequences of this wastage of energy may not be clearly seen until the onset of the so-called Oedipal stages, the problem already exists in utero. As we saw, the chivalric male is a type who has from the uterine period onward pushed against the over-shadowing presence of a terrible mother. The feminized male and female have simply given up the fight and learned to acquiesce to her control. These "castrated" types are inclined to favor collectivism over individualism. Unable to direct their own lives, they prefer to be led by the crowd, which stands in psychological terms as an exterior encompassing uroboros.

Since mothers of this psychically invasive, regressed and narcissistic sort are unable to raise children who individuate as whole beings, the next best thing to do is to guide the child toward the chimeras of worldly achievement and success. The next best thing is to turn the child into a lover of power rather than of love. During these acts of compensation the child not only becomes its mother's crutch, but also the means by which she dons the mantle of motherhood, as if she knows what the word and act means. As we saw previously, most maladjusted mothers can be only one of two deviant types – a feminized female or terrible female. The latter type is a close approximation of the terrible mother, whereas the former is a docile type who has been thoroughly emotionally impoverished by her own terrible mother. Even if she was abused at the hands of a malignant father, she is inclined to inwardly blame her mother for her trauma and scars, and rightly so. After all, deviant men are attracted to deviant women, and vice versa.

As psychologists point out, abused children are inclined to irrationally blame *themselves* for their parents disapproving and violent behavior.

They are often victims of guilt and shame. We experience the former emotion and syndrome when we rightly or wrongly believe we have committed some infraction of the rules as established by our superego. We experience the latter when and if we believe we have abused or hindered ourselves. If we steal someone's property or hurt another's feelings we can always apologize and guilt is thereby lessened. But if we feel shame at not standing up for ourselves when abuse rained down upon us, it is less easy to find solace. If we discover that it was perfectly correct to attribute blame to abusive parents, we might feel as if we seriously wronged ourselves by not doing so. We will be inclined to berate ourselves for projecting our own goodness on those who ill-deserved it.

Of course most people do not engage in this kind of self-analysis. They live with their guilt and shame and never question why they feel so incomplete and forlorn. They certainly do not take a good hard look at their relationship with their mothers. Instead they choose to raise children of their own, thereby reliving and repeating the dynamic that occurred in uterine periods. One wears the same forbidding countenance on their face that so petrified them during their own infancy. One relives the scenarios that paralyzed them emotionally, only in reverse. One becomes the tyrant in the tyrant's stead. For all this, one does not become any more enlightened as to what it is all about. One indulges in a fruitless powerplay leading only to further confusion and disempowerment on all fronts.

The point of importance is that it is unresolved guilt and shame that compel a mother to violate the sovereignty of her child in utero or during later stages. These syndromes cannot be abated unless Shadow Work is prioritized. Each person in this situation is bound to reintegrate the dark side of their Anima as described in the previous chapter. Until they do so they are doomed to labor under the illusion that their own mother's perverse and violent acts toward their being were acts of love and care. This is the situation that commences when a victim of abuse identifies with the object of its legitimate hate. It is a legacy that occurs when the superego rather than the conscience operates as the moral center. It is the situation children are condemned to experience not only in the home but in the society of which they are a part. In most societies today, and for a long time past, the psychically integrated person finds himself alienated, spurned and criticized. The codependent fragmented person finds it easier to bond with others of his kind. The authentic man or woman, seeking absolute freedom of expression, stands in relation to his fellows as a neurotic type.

How could it be different? If we want to progress in the truly neurotic world of schizoid people, emotionally scarred by their parents, we must do so as schizoid men and women do. If the world on which we depend is chock full of psychically impoverished types, we do well only if we become as they are. Conscience be damned. And this is what occurs to most children after the Oedipal stages commence. The superego replaces the conscience as the moral center, which means that fear replaces love as the basis for action and existence – a bully has replaced a sage. The armoring process begins, or as Jungians are wont to express it, the persona replaces the Self. The mother's guilt over her acts of psychic incest transform her into the super-efficient, helicopter-parent who makes sure that the doors of the world are open for her extraordinarily talented and brilliant child.

However, although the child grows to have its pockets stuffed with worldly successes and accolades, he or she moves in the world in an existentially vagrant manner. The world has been reduced either to an arena or playpen. Either way the child's imagination is not fully stirred or stimulated. His libido has in fact been tightly reined in, and the parameters of what is right and wrong clearly marked. To stray from the demarcations set by parents and society entails the collapse of everything secure and familiar. A person in this state never willingly sets out on the journey of Self-discovery. He does not willingly initiate Shadow Work.

If and when this process starts, it does so as a frightful interruption in the daily routine. It does so when impulses from deep within the Imperial Self, that has its roots in something deeper than the realm inhabited by the dragon mother, stirs within. As Jung noted, it occurs if and when the course of one's banal domestic and social life is compromised by numinous dreams that in their own mysterious manner force us onto the road of individuation.

There are many evocative symbols making an appearance during numinous dreams, including winged horses, birds or beasts of prey, flying crafts, surreal zeppelins, ghostly ships, ticking clocks and strange humanoids such as wild men, old blind men, thieves, tricksters, comedians and criminals, etc. Royal-type personalities can also make an appearance, as well as zoomorphic types such as speaking animals and elven creatures. One of most alarming and mysterious numinous symbols that frequently appears is the encircling dragon or serpent. It appears because, as you know by now, a dragon-fight awaits the hero. It is likely to reoccur in dreams and fantasies as long as the combat is avoided, that is, as long as Shadow Work is ignored. Symbols of this kind are, as Jung stressed, generated by the

Imperial Self which essentially calls the ego toward a state of greater wholeness. If the dragon symbol is considered threatening or negative it is not only because it can represent the Dragon Mother in her terrible aspect, but also because it represents the lost healthy Self-image undermined during the uterine stages of development.

> *The uroboros, traceable in all epochs and cultures, then appears as the latest symbol of individual psychic development, signifying the roundedness of the psyche, life's wholeness, and perfection regained*
> – Erich Neumann

The dragon symbol represents the lost wholeness yes, but also the fear that grips us as we attempt to change our life-course. This is because the uroboros reminds us subconsciously of two acts of separation; the enclosure from the essence or Logos – the actual root of being – and the later severance from the womb as the umbilical cord is cut and one is parted forever from the mother's body. So traumatic were these events that we are inclined to resist change of other kinds, particularly change which removes us from the familiar and comfortable. Leaving the familiar behind, distancing oneself from friends and colleagues, forgoing success, pleasure and advancement, and spending time alone in remote settings is not high on most people's list of preferred activity. This is why numinous dreams and strange moods of dejection and emptiness send a lot of people to therapists.

As Karen Horney noted, the average client enters therapy not because they desire wholeness and authenticity but because they think something is "wrong" with them. When their car breaks down it is taken to a mechanic. Similarly, when the mind stops working correctly, one goes to a therapist or specialist, hoping a quick spring-cleaning will do the trick. Perhaps getting a few peeves and frustrations off one's chest will suffice. Maybe a creative "block" can be removed. In the end the person resists deep change. In fact, as Horney soon realized, most people in therapy are not in the least bit interested in that. They play a kind of game with their therapist. The game is called "fix what isn't broken." Or it can be termed "fix what I've purposely broken to attract your expert attention." Neurotic traits that matter are thereby concealed under pseudo-neurotic traits that do not matter as much. All in all, the underlying neuroticism – the symptom of one's obsessional but unfulfilled need for approval from the dysfunctional world – goes unaddressed and unhealed. The client feels that therapy has been successful if they are able to effectively return to the world as is, not if they come to see their lives and world as completely inauthentic and dehumanizing. They blame themselves for not being up to scratch or able to pump it 'till it hurts, and win every

trophy going. They blame themselves for not winning approval from every authority figure who crosses their path, and obsess about finding appropriate ways to fit in perfectly with a false, deranged, hypermanic world. Whatever clinical neurosis they suffer does not bespeak the condition of their conscience and Imperial Self, but of their superego and persona. It merely pertains to their incompetence as inauthentic entities pursuing ultimately self-destructive goals. Round and round they go with their engrossed therapists until the day comes when the latter discern what is happening, and when it becomes apparent that the client is simply manufacturing neurotic symptoms in order to avoid legitimate suffering.

CHAPTER SEVEN
Logos and Sophia

> *...it is through its mother, who is Self, society and world in one, that the child first experiences order, limitation, affirmation and negation* – Erich Neumann

Long before a child becomes aware of the role of the father, and before it knows the nature of the male world, it experiences principles erroneously thought to emanate from and distinguish patriarchal culture. A fetus already experiences structure as it progresses from the status of ego-germ to semi-conscious and then to fully Self-conscious egohood. This process of ascent is made possible by a force Neumann terms "centroversion." It is the principle of entelechy determined by the natural order, and to which each human and non-human organism is subject.

Deep contemplation on the matter of entelechy tells us something about the vital nature of the essence from which all life arises. However this is not the place for a dissertation on teleology and nature's negentropic creative processes. We are interested only on one main process, that which brings human Self-consciousness into being. This upward creative process has been referred to as consequence of *Logos,* and been identified with the masculine principle. In terms of the natal period the principle of centroversion or Logos is not orchestrated by the stereotypical mother. How could it be? She is herself an emanation of the process that brings her child into being. It follows that the centroverting principle emanates from a deeper source than that occupied by conscious minds and bodies. Indeed, it is the source or essence of all we perceive and know. It is the core of bioenergy that never ceases flowing throughout the universe. It is the unknowable essence and *Logic* of life in all its forms. Given that it has been named Logos, and identified with the masculine principle, we see that the feminine or Sophic principle is not primary but secondary. Logically the Sophic principle must refer to the influence of the dragon mother's consciousness which comes to bear *after* conception occurs. It does not refer to the matrix from which all life arises, or to moments when archetypal images flow between matrix and fetus.

Since the Logos is the principle by which a human organism individuates, it must be seen to attend a person from conception on to the moment of death. In this case it is the energy or essence that manifests on both physical, intellectual and emotional levels. Clearly

it is the masculinizing force or element in nature. It follows that the Sophic principle is the feminizing pole, force or element. The two interacting forces polarize as ego-consciousness awakens and subjects begin to be set off against external objects. For the child the polarization occurs when it becomes aware of itself as separate Self, and first consciously distinguishes itself from its *first* object, the mother. As we said, this can be a traumatic period for the mother as well as for the child. For her it signals a period of her child's growing independence. For a terrible mother this is a threatening stage of development. A terrible mother's attitude toward her son or daughter is likely to darken and sour at this juncture. It may get no friendlier as time passes and individualistic tendencies continue to appear.

Regardless of the problematic dynamics that arise between mother and child after the latter has become a Self-conscious being, we see that the child has already experienced structuring principles early on, both in utero and subsequent natal periods. We emphasize this to distinguish the action of the Logos with the apparently creative force employed by chivalric types to bring the world system into being. The chivalric male, who is largely responsible for creating many of the elements of culture, is, as we have seen, not a wholesome being. His personality type cannot, therefore, be a true emanation of Logos. Given that we have defined the chivalric male as a feminized type, we see that the energy or will he employs to manufacture his reality must be feminine or Sophic, albeit in artificially hardened form. In utero and for a while afterwards, consciousness as it was at the time was shaped and infused by Logos. As the encirclement of the dragon mother completes, the ego-germ is sectioned off from the pure matrix and becomes almost entirely subject to the feminine polarity. As I show in previous chapters, it is during this time of enclosure that bioenergetic tension arises, as the terrible mother's influence is resisted by the fetus in its proto-conscious state. The centroverting compulsion is the expression of what remains of the Logos that, after consciousness arises, manifests as intellect and emotion, the means by which we assert identity, organize and make sense of outer and inner realities. In this sense the Sophic polarity is negative and relatively uncreative. This is not to say that the dragon mother and terrible mother are wholly negative or uncreative.

Women are as much a creation of Logos as they are of Sophia. In classic Jungian terms, a woman's character is a product of her Animus as well as her Anima. Our emphasis is on the pole to which one explicitly or implicitly leans or identifies. And we see that the chivalric male, feminized male and female, terrible female and terrible mother types identify with the Sophic principle more than with Logos.

They do so with society's blessing. This implies that the Logos energy is to be found in its most unadulterated form in the lives and creations of masculinized males and females. However, as I point out, these types are demographically the minority. They must fight against the four other types throughout their lives. In any case their offspring are sure to be outnumbered by those of malignant type.

The anxiety that burns in the recesses of malignant minds and hearts is less pronounced in masculinized males and females, or at least in their higher octave exemplars who have seen fit to introspect and develop psychologically. For a developed masculinized person the wound is not deep because their mothers did not overly impose upon them their own toxic consciousness, thereby impeding and contaminating the flow of images between the living matrix and mind of the child, a flow that was stronger before the serpentine ring began closing around the ego-germ, sectioning it off from the matrix. Moreover, after its conception, when the infant projected its protean identity upon the mother, she accepted it sensitively and returned it holistically, perhaps even reinforced with approval and certitude.

In any case, the question that concerns us at this stage is whether the matrix or unconscious essence is truly the origin of negative and destructive features, as most Jungians and psychologists are wont to believe and advocate. In *Disciples of the Mysterium* I show that his idea is not absolutely tenable. After all, how can the impulse for individualism arise from an undifferentiated energetic matrix with neither subjectivity nor conscious will? Jungians are not able to satisfactorily solve this puzzle. But it seems obvious where the answer lies. As pointed out in previous chapters, the false image of the unconscious realm carried in most minds is inherited *after* the terrible mother's interference with a fetus's somatic consciousness as it functions on an archaic-magical level. This intrusion starts in utero, but continues unabated for years thereafter, regardless of the various ways in which a child aggressively resists it.

Since the interference begins during preconscious stages, a child inevitably grows to adulthood with unstable and disturbed unconscious roots. He grows and struggles through life without realizing the origin of his existential malaise. We see that it is the presence and mentality of the stereotypical mother which compromises the proto-consciousness and ego-consciousness of a child in relation to its primeval roots. In our opinion the terrible mother is the main origin of the wholly perverse and preposterous picture of the unconscious as a potentially alien, foreboding, chaotic and destructive realm.

Logos and Sophia can be considered interchangeable with Animus and Anima, terms employed by Carl Jung to explain the masculine and feminine polarities that shape consciousness. The latter terms also denote two of Jung's most important archetypes, or constituents of the Collective Unconscious. They and other archetypes exist in relation to minds as DNA exists in relation to biology. According to Jung, males possess a feminine side or Anima, while women possess a masculine side or Animus. These archetypes occasionally appear in dreams, especially those of a numinous kind. But as Jung emphasized, each archetype can express itself negatively, thereby traumatizing consciousness and upsetting one's daily routine. In extreme cases they are, according to Jung, the cause of neurosis and even psychosis. They are likely to make an appearance when we are out of balance psychically, so regardless of their threatening guise, they work as agents of homeostasis. And although as archetypes their original form is not conditioned by individual minds, when they appear, they frequently do in forms somewhat familiar to us. The Animus may appear in a dream as a grandfatherly type or wise king. The Anima may appear as a beautiful lover or stately motherly woman. This individualistic coloring is important and emphasizes the personalistic element often ignored by psychologists and people in general.

Erich Neumann was of the opinion that the dual nature of the dragon mother is determined by the child itself. If the mother meets its needs and if her countenance toward the child is soft, warm and loving, she is pictured as the loving dragon mother. On the other hand, if her demeanor is cold, hard and forbidding, she will be, says Neumann, regarded by her distressed child as a terrible mother. He also believed that it is the Animus of the mother, her masculine proclivity, that comes to bear when the fetus' being and embryonic universe is structured and organized. However, as shown in this chapter, I think this is an inaccurate interpretation of the dynamic. The Logos or Animus that structures and organizes is not emanating from the stereotypical mother, but from the superlative archetypal matrix that precedes the existence of mother and child. In other words, the Logos is located in the child as much as it is in the mother. More precisely, it *is* the child. The child is the emanation of Logos. Its material bed, so to speak, is Sophia, but without the animating and guiding Logos it cannot become Self-conscious.

The idea that the centroverting principle is equivalent to the Animus of the mother makes little sense. After all, if she embodies the Logos which forms her child, where was that Logos when she was herself a fetus? No! The human does not embrace the Logos, it embraces the human. If it were otherwise it could not be the source of and impetus

for individuation. We know that the terrible mother chafes against the manifestation of individualistic tendencies within her child, so it is not she who is in charge of that impulse. That is simply not a logical notion. The centroverting Logos which orients the child's proto-consciousness, and which guides the ego-germ to more evolved stages of individuality, is akin to the Logos or Animus dwelling with her, but that does mean she is the director of the Logos that directs her child. Logos is the director of every life-form. Sophia is its emanation, appearing when and if Logos moves or comes to rest. Logos is present as the individuating, centroverting principle and force. That it exists can be plainly seen in everything that exists and grows. Each living organism strives to be itself not something else. Our universe is replete with individual characters expressing distinct identities beside one another. This is the case in the human world, despite man's inexplicable tendency to collectivize, conform and arrest individualistic expression.

Reinforcing my view in this regard are Jung's and Neumann's explanations of the differences between conscience and superego. For Jung specifically, the conscience is the moral center of the Self, whereas the superego functions as the moral center of the ego. Although some functions of the ego resemble those of the conscience, there are ultimately major differences between the two centers. The conscience is less articulated to the mentality of the crowd whereas the superego is the mental mirror or amplifier of the mass mind. It transmits and embodies the social rules and imperatives that most people in a culture tend to obey. The voice of the superego condemns us for breaking society's rules and trying to go our own way. The superego is also the center from which guilt feelings arise. Alternatively, when we violate the conscience, or Self, we experience shame.

As shown previously, the differences between guilt and shame are important. At this point, I draw attention to the fact that the superego is less a center of individuality than it is of collectivity. It is therefore formed after the terrible mother decides to begin the process of behavior-correction in order to make up for impairing her child's Self-image, an infraction that cannot be rectified after the five Oedipal stages end and adulthood begins. Her own guilt compels her to do "right" by her child.

What this means in practice is that she becomes a helicopter-mother overseeing every move her child makes. She is inclined to recruit the father in his task if her own badgering and hectoring fails to have the desired effect. Indeed, it is as this point that the father's role might

come to bear for the first time. In any case, the mother is the prime mover, since it is her wish to set trials for her hero-son so he can later win the world for her. In other words, regardless of what aspirations her son has personally, his course of action is preset for him. To not do as she says is to defy her power. As a result he is bound to feel her wrath. So is the complexion of his superego preordained. In this way are his notions of right and wrong established.

Unlike Freud, Neumann does not recognize the father as the main programmer of a child's superego settings. He rightly regards the mother as the one in charge of the process. And he was quite right in this regard. The terrible mother is the one who primarily attempts to orient her child toward the world and its rules. The father is merely an ally in the process.

Our interest at this point is in the terrible mother's influence on the superego during the pre-Oedipal uterine period. The superego's advent, for Neumann, begins earlier than Freudians believe. Although Neumann does not say it outright, clearly superego formation is the consequence of the terrible mother's psychic intrusion during the uterine period, and later during the post-Oedipal phase. During the earlier phase the terrible mother's obstruction of the centroverting process forces the infant to resist her. Since this act of defiance is frowned upon, the infant learns even at this early stage what is right and wrong in terms of the rules of engagement laid down not by society but his terrible mother. This is not to say that society's standards have no influence on the infant's consciousness at this early stage. They certainly are a factor given that his mother is herself a member of society and knows about its rules and standards. What is more important for us is that the superego which first embodies a terrible mother's punitive side, is still a secondary apparatus to the conscience, which is the moral center of the total Self, as Jung defines it. This conscience is not constituted by the influence of the terrible mother. It is a product of the centroverting and individualizing factors set in motion by the overarching, all-encompassing Logos.

In this sense the conscience embodies the child's innate knowledge of what is right and wrong despite what this or that person deems to be right and wrong. Conscience represents a personalistic expression of morality, as opposed to a collectivist one. And conscience precedes superego. This much is conceded by Jung and Neumann. Conscience is the remnant of the presence and influence of the Logos as it appeared in the first moments of life, to shape and orient the ego-germ which has no awareness yet of parents or society and their moral influence. Conscience is the voice of the universe rather than the voice of the

crowd. Its effect on the psyche is also markedly different than that of the superego. As we said, shame and guilt have differences.

Given that the development of conscience precedes that of the superego, and that its constitution is not formed by or directly dependent on the terrible mother's influence, we see that Logos does indeed precede Sophia. In Jungian language, the universe as Animus precedes the universe as Anima.

CHAPTER EIGHT
The Origins of Violence and Destructiveness

> *A disturbed or destroyed primal relationship seems to be one of the main causes of the psychosis known as schizophrenia* – Erich Neumann

Each and every fetus and infant suffers trauma from the time of its conception. The former experiences trauma during preconscious, pre-egoic stages of development, whereas the latter experiences trauma as a Self-conscious being. What is important is to accurately establish which instances of trauma are the most egregious and damaging, and how the effects can be lessened or overcome.

As far as Sigmund Freud and his school are concerned, the traumas of importance occur, for the most part, at the outset of the Oedipal phase which begins approximately between two and six years of age. At some point during these stages a child becomes a sexual being with consequent spells of attraction and repulsion toward each of its parents. The classic Freudian position is that male children develop an incestuous longing for their mothers and fear of their fathers who are regarded as rivals for the affection of the coveted mother. A female child, after seeing male genitalia, develops a hankering for the sexual favor of their father and regards the mother as rival for his affection. The various neurotic tendencies and phobias plaguing men and women derive, according to Freud, from this particularly troubled period of development. The oral and anal stages are regressive because during these times a child has not completely differentiated itself from the embryonic phase. A child's behavior often indicates a desire for a return to the relatively stress-free repose in the womb. The genital and latent stages signal a time of greater differentiation when subconscious desires and urges lessen and individualistic tendencies solidify.

Of course if trauma exists as a significant factor *earlier* than the Oedipal stages, the sexuality of the child will not matter as much. During the undifferentiated periods the trauma is the same for female fetuses and infants as it is for their male counterparts. Moreover, if significant acts of trauma occur during pre-Oedipal stages of development, much of what Freudians believe about neurosis and other psychological syndromes and complexes may not be wholly correct.

The man who first attempted to prove that this is the case was Otto Rank, the secretary of Sigmund Freud. He went on to become a great psychologist and thinker in his own right, and in his important book *The Trauma of Birth,* he explained that the trauma that disaffects personality and causes neurosis of most kinds, begins *before* the periods emphasized by Freud. Rank's perceptive ideas radically revise many of Freud's seminal ideas, but are of paramount importance because they substantiate the themes expressed in this book regarding the early mother-child relationship.

The Vienna School of Sigmund Freud. Otto Rank stands behind Freud's chair on the extreme left. Rank was expelled from the group two years after this photograph was taken.

One of Rank's main interests was the castration complex, as supposedly experienced by young males during the onset of the Oedipal stages of physical and psychic development. The classic Freudian view is that the young son develops amorous desires toward his mother and as such regards his father as a rival for her affection. The son supposedly lives in dread of his father's wrath, and fears that his penis will be violently cut off by his father if and when his secret desires become known. For Freud this penis-related phobia results in neurotic tendencies that may continue to plague a man throughout his adolescent and adult life.

Rank believed otherwise, and regarded the Freudian castration scenario, if it occurs at all, to be *two* stages too late in the neurosis-generating process. In other words, according to Rank an initial castration fear paralyzes infant consciousness *before* the one posited by Freudians. This was the moment of separation between mother and child when the umbilical cord is cut. And we take his point. After all, during the uterine and post-uterine stages the infant perceives no difference whatsoever between himself and his mother. Her body is in

effect *his* body. The fusion between himself and his mother, mentally and physically, is so complete that the act of separation experienced in the first moments of birth is symbolically as well as literally regarded as a veritable castration. The castration or severance occurs not to his penis but to what he takes to be his *entire* body. Can we think of a more traumatizing event? According to Rank the answer is no we cannot. It follows that this act of trauma undergirds all others that occur during the Oedipal phase or at later periods of development.

> *Once we appreciate the positive significance of the child's total dependency on the primal relationship, we cannot be surprised by the catastrophic effects that ensue when that relationship is disturbed or destroyed* – Erich Neumann

And given that sexuality plays no major part during the period of this initial traumatic event, girls as well as boys are scarred in the same way. Their fixations on their parents and genital phobias occur relatively late in the day, after the initial trauma as described by Rank has already dramatically disaffected their consciousness and planted the seeds of neurosis. Even if castration phobia and penis envy, as Freud describes them, come to bear, they are of secondary importance and may simply serve to *replay* the initial traumatic event. In this sense the boy's phobia of losing his penis to an older stern sexual rival merely reawakens emotions experienced during his first very *real* "castration."

For a girl, her so-called penis envy is simply a natural identification with her father, born out of her need to repress and forget the initial trauma, while at the same time seek for the lost wholeness experienced before that event. Yes, it was her mother's body that was severed from her, but her identification with her father and his body is understandable. She is simply displacing the object of lost wholeness from her mother to her father, because her mother's body – specifically her mother's vagina – has become a source of considerable subconscious anxiety. The sexual organs of both children are the means by which lost wholeness is regained, at least on a temporary basis. His penis is the means by which a boy re-enters the hallowed vagina from which he once emerged prior to traumatic severance, and the clitoris is a girl's means of regaining something of the pleasure experienced in utero before the traumatizing act occurred that debarred her from her original immersion in that pleasurable vesicle.

What interests us, and what Rank did not specifically hone in on, is the mentality of the mother who stands as the missing "castrated" piece of an infant's Self. The traumatic event he describes is a

mechanical one that cannot be avoided. The physical cord between mother and child must be cut, and physical separation between the two is inevitable. However, there are other acts that traumatize a child during and even before this act of severance. Should they not also be considered castrations of a kind? Rank admits that after the initial castration event there comes another, this time during the weaning period. Again we take his point. If the mother is slow to provide needed warmth and milk to sustain her newborn infant, the initial trauma does not fade but looms up again and again. If she denies care and nurturement, or offers the latter in a mood of indifference, hostility and frustration, the infant experiences it as a further incomprehensible and uncomformtable trauma.

Given that Rank is correct in his assessment of the pre-Oedipal situation between mother and child, we see that the Freudian idea of the father's role must be radically revisioned. After all, if the father is not a "castrator," and if he holds no conscious or subconscious ill-will toward his son, as stressed by Freudians, where do a son's fears and phobias about castration originate? And if a daughter's idealization and adoration of her father is relatively non-sexual and natural, what are we to make of her so-called "penis envy?" What is more, was not the father himself once a son in a similar position to the son he raises. His son's trauma is his trauma. If anything, a father has ingratiating and sympathetic feelings toward his son rather than anger. He does not see his son as a rival and threat because of his supposed amorous ardors toward his wife. Rather, he is more likely to identify with his son's need for comfort and solace. Therefore a son has nothing to fear from his father unless the latter is intentionally cold, condescending or abusive. If anything the son has a greater chance of overcoming any latent or apparent neurosis by way of his father's presence. After all, his father is the one who enjoys a sexual relationship to the object of trauma. He is the one who has succeeded in "entering" the hallowed place. He must therefore know paradise. Any envy on the part of a son or daughter is therefore understandable and correct. It is mixed with admiration and fosters resilience in the mind of a child. The child soon learns to love and care in a non-neurotic manner, since this leads to sexual congress and pleasure which constitute moments evoking memories of the original paradisiacal union that once existed between mother and child.

In my opinion the father is also often idealized by both boys and girls because he represents the one secure defense against the invasive tendency and incestuous grip of a terrible mother. A girl does not necessarily desire a penis, and remains satisfied with her genitalia as it is. She desires a replacement not for a body part per se, but for a

nurturer, provider and caregiver who supplies what is needed, physically and emotionally, without wanting so much energy back in return. Her intentions toward her father are therefore pure and correct. Frustration results only when she realizes that her father, as a male, is not in a position to physically provide what her mother can. Regardless, her father remains an idealized figure, and for good reason. We see then that severe conflict between a father and son or daughter occurs only if the father is an abusive brute. As said earlier, a male of this sort enters the picture because of a terrible mother, that is, a female just as violent as he, even if she is adept at obscuring her violent nature. In the end the mother is blamed *more* than the actual perpetrator of abuse. This is the case even if the mother is herself victimized by an abusive husband. As far as the subconscious of her child is concerned he is not as much of a problem as she. This fact is of course rarely if ever brought to consciousness. On the contrary, in most people it is well and truly repressed. In modern society males are frequently singled out and blamed for infractions they did not commit, whereas females are often found innocent of any and all infractions they do commit. Our world is infested with this egregious bias.

Although the memory of the initial traumatic event is repressed, we must not think it has gone away. On the contrary it festers within in the deepest layers of consciousness. As Rank stated, it is the source of neurotic tendencies that plague people throughout their lives. Because of this we see that there are two main elements that suffer repression, namely, the memory of the loss of the original embryonic sanctum, and the memory of the pain of separation caused by the castrating event. As said, the separation occurred at a time when the infant did not distinguish between itself and its mother's body. This is why the effect of the castration is of a greater magnitude that Freud conceived it to be. However, as Freud, Jung, Rank and other competent psychologists know, that which is repressed must find expression somehow, if complete neurotic breakdown is to be avoided. We believe that the primal traumatic incidents are played out again in the theatre of the male world. This theater is chosen simply because the special deep-set anxiety experienced in the presence of a female (the terrible mother) is less pronounced there. Identification with the father – occurring during the Oedipal phase – can therefore be seen as the initiation of a time when the repressed memories and pangs can be exorcised in one way or another. In other words, the father's world – the male world – becomes the repository of intensely violent emotions, as well as the theater in which these emotions will in some form be played out.

In her psychoanalytic investigations of children, Klein discovered

that early feelings of overpowering rage, directed especially against the mother and secondarily against the internalized image of the mother as a ravenous monster, make it impossible for the child to synthesize "good" and "bad" parental images – Christopher Lasch (*Culture of Narcissism*)

The choice of the male world is also spurred by the fetus's or infant's attempts to spurn a terrible mother's invasive and stifling influence. As we have seen, this defiance begins in utero and continues throughout the natal period. We also saw that the resistance against the terrible mother has a purely positive purpose. It occurs to get the stereotypical mother's influence out of the way so the flow between the so-called Great Mother and *her* child is not impeded or contaminated. We understand that we are now speaking of interactions and periods not acknowledged by Rank or other non-Jungian psychologists. Be that as it may. This basic impulse of aggression toward the terrible mother's interference cannot be underestimated. It is the cause of later identification with the male and his world, which in turn occurs for the purposes of psychic exorcism. We can agree that infants desire a return to the uroboric sleep where they languished in an undifferentiated non-conscious state. But we no longer need to associate that condition and time exclusively with the consciousness of a stereotypical mother figure, particularly one of a negative or terrible type, even though she is certainly present in that time and space. The state the infant seeks to perpetuate or regain exists on a deeper level than that wherein the stereotypical mother's presence is experienced, a period *before* the encirclement of the dragon mother occurred. This oceanic state is not brought to an infant by its mother but by an infant *to* its mother. Acts of psychic incest derive from her will, not from that of her fetus or child.

Both boys and girls succumb to the desire to flee the sex represented by the mother; they need little coaxing to identify with the father and his world. He seems more neutral physically, more cleanly powerful, less immersed in body determinisms; he seems more "symbolically free," represents the vast world outside of the home, the social world with its organized triumph over nature, the very escape from contingency that the child seeks. Both the boy and girl turn away from the mother as a sort of automatic reflex of their own needs for growth and independence – Ernest Becker

In every case the man-to-man relationship strengthens consciousness and invigorates the ego principle, no matter whether the alliance appears psychologically as the combination of ego and shadow, or the combination of ego and self – Erich Neumann

The preference for the male world by those needing to exorcise their innermost pangs of loss and emptiness unavoidably leads to the association of violence with masculinity. And to a degree we have no argument with the association. It is in the male world that we witness most acts of criminality, injustice, violence and destructiveness. I have already identified the chivalric male as the prime mover in this regard, since he is primarily responsible for constructing the theater of which I speak – the world of concrete and steel, politics, religion and chronic conformity. He and his kind laid the foundations of the culture in which we find ourselves. I have explored his psychology to know more about the lineaments of his preferred society. We have seen that he is, for all his presumed manliness, under the spell of the terrible mother. He and his type busy themselves with their extrovert projects without any deep understanding of their own psychology or that of the female type responsible for the nature and orientation of their minds and behavior.

> *The correlation of consciousness with masculinity culminates in the development of science, as an attempt by the masculine spirit to emancipate itself from the power of the unconscious* – Erich Neumann

We do not need to be rocket scientists to see the implications of this. Unless there is a radical upgrading of psychological knowledge and insight, and of personal introspection, our world will continue to be plagued with violence and destruction. The first step toward rectification involves the reassessment of the role of the *female psyche* in regards the criminal history of the world.

It is not sustainable to argue that women are quintessential victims trapped inside the male world, condemned to bring up children despite the violence and destructiveness around them, not of their making. This has become the hackneyed excuse levied against men and their world by feminists and people who subscribe to feminist ideology. In fact, as you can plainly see, women are not victims of men but of *themselves.* The men they condemn are their own sons, fed and nurtured, needed and also traumatized by *them.* The men they accuse of building an unsuitable world and culture are a species of men deeply traumatized by their terrible mothers. The imperfect world that chivalric males create provides a haven of a kind, where their minds and emotions exist free of *her* malign influence. Sadly, we see the futility of the project that men of this type undertake.

The light used by chivalric types to banish the shadows they fear, merely serves to strengthen and enliven those same shadows. Without

engaging in the correct kind of Shadow Work, the light we use to walk the roads of life and build culture remains inadequate, its source being the ego rather than the Imperial Self.

CHAPTER NINE
LUNAR AND SOLAR

> *The development of the child personality from the matriarchate to the patriarchate is mirrored in the development of the ego...By a number of stages the ego develops from the matriarchate to confrontation with the father archetype and then on to achieve its highest degree of independence in the patriarchate* – Erich Neumann

In the final section of *The Child,* Erich Neumann divides the ascending stages of ego-development into two distinct phases he classifies under the headings of Lunar and Solar. He also employs the term *phallic,* and stresses that the term can be used to describe the state and health of both female and male egos. He uses this term connotatively to refer to the autonomy not only of the ego itself but of the body and its form of intelligence that precedes the formation of the ego. In fact, as he shows, the ego is a manifestation of body-intelligence, which is in turn the result of the forces of centroversion. The term phallic, in this sense, refers to the constitutional strength and vertical (centroverting) activity of body and ego as they develop through the months and years from lunar to solar stages.

Neumann points out that when the body and ego are at a lunar stage, the driving phallic force is experienced as exterior and transpersonal. Only later does an ego regard itself as containing and expressing this creative force. According to Neumann, at this non-self-conscious stage the unconstellated proto-consciousness associates the phallic force with gods and divinities. We see that the hero figure of mythology is nothing less than a fictive rendering of the egoic child as he becomes Self-aware and capable of introjecting the powers that formed him. When he understands that these powers emanate from himself he comes into relative opposition to gods and demons, aspiring toward the status of one and away from the other.

Neumann refers to the earliest manifestation of phallic consciousness as *phallic-chthonic* to emphasize that at this stage the ego-seed is under the power of the uroboric or dragon mother. This less activated level of being equates biologically with the vegetable stage. The following more active stages Neumann refers to as *magic-phallic* and *magic-warlike.* At these lunar stages there is enhanced development even though the ego still operates at a preconscious instinctual and emotional level. As the magic-warlike stage concludes, the lunar ego

morphs to the solar phase of development. The following two stages are referred to as *solar-warlike* and *solar-rational.*

At the earliest phallic-chthonic stage the ego-seed is as passive as it will ever be. It is akin to the vegetable kingdom in terms of consciousness and activity. At this pre-conscious, pre-rational level, the ego-germ is still in a unified *participation mystique* with the so-called Great Mother, the numinous omnipotent force which, as we noted previously, should properly be equated with the Logos or Animus rather than with Anima.

> *The vegetative ego of the phallic-chthonian stage is passive and receptive toward the directing activity of the Great Mother. Her uroboric character is manifested in the fact that toward the child she is also masculine, an active giver* – Erich Neumann

According to Neumann it is during the solar phase that the ego begins resisting the terrible mother's influence in order to individuate. Neumann says nothing throughout his work about this factor in the process of individuation. He focuses exclusively on the archetypal dimensions of uterine telepathic activity, and rightly notes that it is during the solar phases that the ego *masculinizes* itself. As far as we are concerned, the ego-germ (regardless of its sex) is itself a manifestation of the universal Animus. The ego-germ's masculinization can be seen as an identification with the primordial creative force or Logos. In terms that Hegel or Schelling might have employed, it is at this moment that the World Spirit or Geist objectifies itself. Spirit moves to know itself as creator within its created world. In Jungian terms consciousness upgrades to become *Self-consciousness.* Once this process of evolution is grasped we see that it is an active, purposeful, rational process rightly described by the term Logos. In this context we see that the feminine Anima is a *secondary* manifestation of the Animus or Logos. Like the moon which does not shine by its own light, but by that cast over it by an originary source, the sun, so does the Anima emanate from and act on the direction of its source, the Logos or Animus.

In any case, the Jungian view is that the act of individualization equates with the act of resistance against the Great Mother. In our revised appraisal it equates with resistance against the obstruction of the terrible mother – the stereotype rather than the archetype. Our critique is justified since we find it impossible to envision the manner in which an individuating object repels an individuating cause. How can Logos resist Logos? It more likely and logically repels an *antagonistic* force or influence. The resistance is not solely against the

feminine but is an attempt to subsume powers under the control of the feminine principle. In mythic terms this is is exemplified by a violent dragon fight, hunt and ritual kill. This is because the vegetable and animal forms of nature are under the dominion of the goddess figure whose suzerainty is defied and transcended. Thus the stage at which the ego begins to resist the passivity of the uroboric state is referred to by Neumann as the *magical-warlike* stage. It is magical because the act is partly an attempt to appropriate powers and features embodied by the female, and warlike because of its defiant and ultimately rejecting intent. After the solar phase is attained, the magical mode of cognition gives way to the rational mode in which subjects are set off more distinctly from objects, when bodies and minds are less attuned, and when attention to society's customs predominates.

At this stage the ego has so far removed itself from the lunar phase that every one of the antecedent steps of its development become hazy and vague. The only time they may become less indistinct is when a woman conceives and gives birth. This moment of replay allows a stereotypical female to temporarily *impersonate* the goddess archetype. This constitutes the awakening of her masculine side in relation to the relative passivity of the ego-germ she births. It is only when the ego-germ begins resisting her influence that her Animus is challenged and defied. If she retracts her Animus she leaves room for the positive development of the ego-germ that relies on her body for basic somatic existence. The ego-germ relies on the Logos for centroversion as well as mental or spiritual existence. This is the case for all infants be they male or female. It was as true for a mother during her own nascency as it is for her newly conceived child. If the mother does not restrain the intervention of her Animus, she becomes a terrible mother who unnecessarily blocks the biopsychic infusion of Logos-energy. The ego-germ is bound to resist the imposter influence, an act constituting one factor of its individuation.

However if the terrible mother's psychic interference is not sufficiently resisted, the infant's consciousness takes the form dictated not by the numinous omnipotent Logos, but the relatively impoverished Animus of the stereotypical mother in her terrible aspect. As noted earlier, this perverse orientation is responsible for the formation of the superego which becomes the center of moral sensibility in place of the conscience. This ensures that anxiety and guilt play a dominant role in the life of children and adults attempting to fall into lockstep with the rules imposed by a society made up of similarly psychically impaired people. In modern times men are inclined to take on the job of setting the rules in place and policing them. This fact allows some unreflective women to accuse men for being overly imperious,

intolerant, controlling, aggressive and cruel. When we see that women are equally to blame for the formation of the imperfect world in which we live – and when we realize that men of all sorts are *their* sons – we are able to make a proper start at setting things aright. In Jungian terms the complexion of the solar child is determined by what occurs to his consciousness during the lunar phase of development when the terrible mother has complete dominion over his identity and nature.

> *...for the life of the child, this means that regardless of her personal behavior, the mother, the vehicle of the archetypal image, becomes, in the transition from the matriarchal to the patriarchal world, a negative power from which the ego must turn away* – Erich Neumann

The interference of the terrible mother continues after birth and throughout the five Oedipal stages. This is conceded by Jungians. As Neumann himself writes:

> *C. G. Jung attributes many of the disorders of the child psyche to psychic disorders of the parents. This means that, up to puberty, there is normally a partially unconscious union between child and parents, especially the mother*

The consequence of this, during the solar phase, is the misrepresentation to a child of the father-image by a deviant mother. Indeed, given her dominion over consciousness during the lunar phase of development, and given the likelihood that her male child will be a feminized type, the picture she presents of her husband and the male world in general is likely to be believed and embodied. We see at once how damaging this conditioning is in terms of psychic health and social adjustment.

In my opinion much of the family dislocation and teen delinquency that plagues our modern world derives from this malignant programming. In other words, the father experienced by a feminized male is not the father as is, but as is presented by his prejudiced terrible mother. The child gets to see the father and the world through the eyes of his terrible mother who may herself be infected with male-hate as well as self-hate. Even if she has suffered abuse at the hands of a male or males, her accusation of males is narrow and wrongheaded since it will not include intelligent and perceptive accusation of their mothers. This is unacceptable since, as I show, it is their mother's behavior toward them, from the time of conception, which accounts for their deviance and delinquency. The adult male who, as a child, was perpetually victimized by psychic incest, can hardly be expected

to grow up psychically strong enough to competently sort out the wrongs he finds in the world. No! He is more likely to grow up to perpetuate the problems of the world and probably add to them.

As we have seen, his choice of a female partner will be the result of sexual enthrallment rather than true love. The woman he finds attractive will be either a feminized female or terrible female, both near approximations to his terrible mother. And since he, and the other psychically impoverished types who share his syndromes and neuroses, breed more offspring than hygienic types, the world soon fills to the brim with men and women of malignant kind. To vicariously exorcise their inner pangs they find solace in the worlds they make for this purpose – the worlds of religion and politics and mass-consciousness which serves as a very real exterior womb of the all-knowing totemic mother offering needed direction and stability to deeply distressed, psychically infirm children.

> *...the conscious state is the late and uncommon phenomenon, and its complete attainment is far more of a rarity than modern man so flatteringly pretends, while the unconscious state is the original, basic, psychic situation that is everywhere the rule* – Erich Neumann

This misrepresentation of the father-image becomes an even more egregious problem for daughters. Girls are wont to attend more carefully and diligently to their mother's opinions and outlooks than most boys, and are therefore more likely to adopt and share their mother's aberrant view of the father and male world. The consequences of this travesty do not need to be spelled out.

The psychically contaminated daughter goes on to become a feminized female or terrible female in her own right. Her partner of choice will probably be as malignant as she, and their offspring lost to themselves and deeply neurotic from the outset. Their entire understanding of what it means to be male or female is unreal and deviant. The girl who has embodied an erroneous estimation of masculinity can hardly embody healthy feminine traits. She cannot hope to raise a male child in a functional manner and will not read the world situation perceptively and correctly. For her the world is a place dominated by recklessly violent and destructive men who must be reined in and kept in subservient positions if order and safety are to be guaranteed. In her eyes most men are one small step above the level of the beast. Consequently, should the men in her company display the manly traits she abhors, so much the worse for them. And this includes the behavior of her son or sons. So much the worse for them to find

themselves victimized by the severe scrutiny and disapproval of a devouring or terrible mother. Chances are that they will become either feminized males crushed under her heels, or chivalric males flogging their guts out to bring her the world and thereby win an approving smile.

After reading Neumann's brilliant description of the five consecutive stages and two phases of ego-development, we might imagine that the child finally comes under the dominion of the solar-father as he manifests himself as the biological father and world of males. However this process of identification might not come about as expected. As we have seen the males the child meets after infancy and during adolescence might be feminized males or chivalric males who do not represent authentic masculinity. Even worse, the child may himself be of malignant type. In this case Neumann's solar world is not as masculine as he believed. Since the world system is constructed by chivalric males who on the outside seem very male, it can appear overtly masculine. And that is how most people view the western world. It is not, however, a correct view. No matter how many drums are beaten and how many sabers rattled, or how much blood flows in skirmishes and wars, or how many colossal statues of imposing male gods loom above us, the world we find ourselves in is *not* built by hygienic males heeding the voice of their conscience and attending to their Shadow Work. It is built by compulsive collectivists and conformists misdirected by one another. It is built at the behest of the demagogues enthroned by physically overactive but psychically static types desperate to present a falsely masculinized image of themselves to each other. The exalted, fascinating icons of false masculinity – as embodied by physical chiefs and inflated media personalities – serve as templates for malignant types who crave the armoring that holds them and their deviant world together.

The good news is that although the ego may disown the Self, the Self never disowns the ego. If it did there would be no voice of conscience to set us again on the right course, and absolutely no hope for man and the world. There would be no shame, legitimate suffering or compulsion to throw off the false and mediocre. There would be no need to leave the toxic world of the crowd or reconnect with nature and the force that brought us into being. Individuation would cease and thinking for oneself would perish forever.

As long as malignant *feminized* males and females dominate and procreate, progress on all fronts, biologically, psychologically and socially, is retarded. There are basically four subtypes in the world: those who have been traumatized but have, in one way or another

(via repression, dissociation, inebriation or medication), anaesthetized their hurt and thereby forgotten all about it; those who know they have been traumatized only to do nothing whatsoever about it; those who know about it but prefer to find ineffective and inauthentic ways of healing themselves; and those who knowing they have been traumatized go on to *correctly* heal. The latter person is either a masculinized male or female who thinks and operates in accordance with conscience. They alone experience legitimate suffering and thereby avoid neurotic misery. They strive to live authentically, preferring to take instruction from nature rather than from the crowd. They are less inclined to raise gods and masters above them, and not as likely to have slaves in servitude below. Their dealings with each other are fair and virtuous. Their estimation of good has not so eroded that they find it impossible to identify evil when and if it confronts them. And although their offspring will never outnumber those of malignant types, they go on to bring to the world all that is deep, healthy, beautiful, inspiring and true. The healthy parent has made sure to not incestuously invade the consciousness of their child, either in utero or at later stages of development. They know their personal contributions are not solely sufficient to raise the *whole* child. Therefore, energetically speaking, they know when to step out of the way and let the child's own Animus be directed by the numinous and omnipotent Animus or Logos that brings all things into being. The sensitive parent knows that this interchange is not to be impeded at any cost, particularly during the earliest stages of development. The malignant parent does not know this because their own proto-consciousness was corrupted and their own Self-image contaminated. Unless they realize this fact and do something positive about it, the cycle of corruption is not likely to cease. As I said in the Introduction, regardless of what has occurred in the past, or how deviant and dark our world becomes, we as free beings are able to effect change here and now. By way of the Logos we are endowed with *free will.* We can employ our will to enslave and destroy or liberate and create. Either way the choice is ours.

> *If things go wrong in the world, this is because something is wrong with the individual, because something is wrong with me. Therefore, if I am sensible, I shall put myself right first. For this I need – because no outside authority no longer means anything to me – a knowledge of the innermost foundations of my being, in order that I may base myself firmly on the eternal facts of the human psyche* – Carl Gustav Jung

By acting in accordance with the voice of conscience – the voice of Logos – we are guided rightly in our affairs. Without this guidance we

have little chance of effectively bringing order to our own lives or to that of other people. We stand to be misguided by the influence of others, experiencing the very problem we encountered at an earlier place and time when our strength of personality was first undermined. When we allow ourselves to be guided correctly, by the voice of conscience, we feminize ourselves in the *correct* and productive manner. The voice that directs becomes the masculine polarity of our consciousness. It is the speaker and we the listener. It is this communion that constitutes a true act of mediation as well as of meditation. It alone is the holy state in which every psychosomatic hemisphere is united.

CHAPTER TEN
WHO MADE THE SUN?

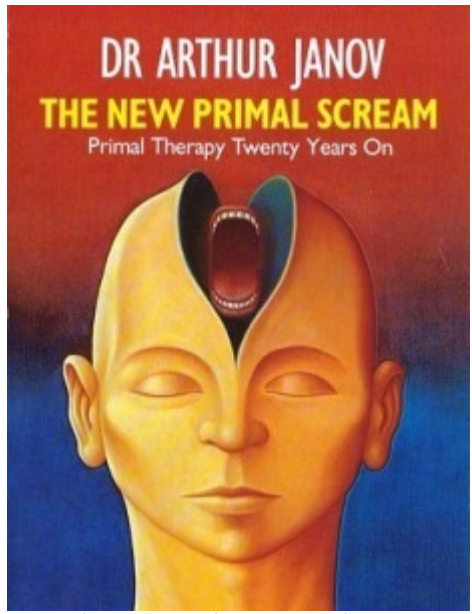
We think with our bodies – Friedrich Nietzsche

As I show, a child's identification with the father and his world, which occurs at the onset of Phallic Stage, is an attempt to escape the claustrophobic embrace and overly-invasive psychically incestuous and traumatizing influence of the terrible mother. It is a means of finding a less emotionally contaminated environment in which to repose and exist.

It is in my opinion also an attempt to reconnect with the Logos and Imperial Self. It is an identification that is a response to the voice of the conscience which normally goes unheard because of the louder bark of the superego. The change-over from the preconscious to the following state can be referred to in Jungian terms as an *enantiodromia.* Biologically it corresponds to the period when the old brain is supplanted by the "higher" neo-cortex. The frontal brain faces the exterior world which enhances our subjectivity or sense of I-ness. It also constitutes a biological as well as psychological "Berlin Wall" preventing a certain amount of interchange between its circuitry and that of the mammalian and reptilian systems that, hierarchically speaking, lie "below." Time and language are two vital features that arise with the development of the orbitofrontal cortex, as it is technically called. Because of this our relationship with our deeper, darker Self radically changes.

The barrier between the temporal and pre-temporal hemispheres can, depending upon other factors, mean that emotions and feelings underlying waking ego-consciousness are rarely if ever experienced and processed, or that they are forced to increase in valence to perpetually compromise homeostasis and feelings of wellbeing. This dynamic gives rise to our essential temperament and character. It determines whether we become, in Arthur Janov's terminology, a *parasympath* or a *sympath.* These modes of character correspond loosely to Jung's introvert and extrovert types. The parasympath is inclined to use their "right-brain" more, while the sympath tends to operate from their "left-brain." The right-hemisphere of the brain matures before the left and is bigger in size. It deals with creativity and its frame of reference is deeper and wider. It is the center that relates to the world inclusively and empathically. It is the center that processes, prioritizes and permanently records our feelings. The left-

hemisphere is focused, practical, analytical, critical, organizing and futuristic. We can also use the terms lunar and solar to denote the characterological antipodes. In any case, mythologically and historically the upper stratum of the brain, and mode of consciousness that goes with it, is traditionally associated with masculinity and the world of the father. It is the Olympian or Apollonian realm standing high above the stygian Dionysian realms of Hades.



Arthur Janov's *The New Primal Scream.*

In dreams the divide between hemispheres of the Self, and attainment of solar world, is often symbolized by a great river or crevasse, by time-travel, space capsules, battle scenes, wars of Armageddon, sleek fast vehicles, towers, skyscrapers, white winged horses, galloping horses, competitions and races, eagles, phoenixes, hatching animals, train journeys, spinning carousels, flying machines, engines, clocks, summery landscapes, heroic characters, radiant supernatural beings, teachers, wise sages, priests, wordsmiths, acrobats, tightrope walkers, gymnasts, steeplejacks, sword-masters, generals, suits of armor, the defeat of adversaries, conquering extreme odds, discovering new lands, happy-endings, successful outcomes, weddings, winning awards and recognition, feelings of lightness, power and effervescence, brightly lit or noisy environments, etc. We see renderings of this transformation and attainment in myths such as that of Mercury receiving wings for his feet, Perseus receiving his armor and protection, Samson regaining his God-given strength, King Arthur pulling Excalibur from the stone, Hercules overcoming the Hydra, St. George piercing the dragon, and so on. The tale of *Jack and the*

Beanstalk is, for example, one illustration of the ascent from Chthonic to Apollonian worlds and identification with the father image. The dark underworld descent, a common mythic motif, represents the hero's brave attempt to free his own roots so he can advance to kingship (or independent manhood) and marry his queen (or awaken authentic femininity).

Our experience of trauma at the hands of a terrible mother, during early preconscious stages of development, shapes our character and orients us toward being a sympath or parasympath type. Most of us swing between the two extremes and a few people have them harmonized. But of course we may go on to suffer various forms of trauma at the hands of other people. We may be stressed by a relationship with a brother or sister, relatives, associates, workmates, bosses, sexual partners, husbands or wives. Any one of these experiences can upset our biological and psychological equilibrium and fix us at one of the extremes. We might find ourselves being permanently parasympathetic or sympathetic in disposition. In the former case, we do not fully emerge from the shadows of the underworld. We remain semi-paralyzed by intense emotions which, even though they do not become completely conscious, nevertheless inhibit our will and undermine Self-confidence. In the latter case we are so engaged with the world and our domestic and social duties, energetically attempting to fit in and win approval that we live on the surface of ourselves, in our persona, thereby dissociating from the pain and grief that boil below. This is unhealthy because the repressed emotions are *legitimate.* They constitute our Shadow Self which must at some stage be integrated if we are to truly overcome syndromes and live holistically and authentically. However, regardless of what secondary influences serve to reawaken initial traumatic memories, it is our relationship with the terrible mother that sets the vicious cycle turning.

> *In my studies of adolescents who had an impaired sense of self, I found that many though not all of them had mothers who themselves suffered from an impaired self. The mothers too feared separation, and attempted to prevent it at all costs* – James F. Masterson (*Search for the Real Self*)

> *...the mother's consciousness and her self-image are the determining factors in the development of our own self. To the extent that she has failed to develop an adequate autonomy of her own, her self-esteem will be based on feelings and needs far removed from a truly autonomous person. As a consequence, the way she regards her own child – and thus how the child later sees itself in her eyes – will*

necessarily reflect these limitations – ibid

Despite the troubles and challenges that attend us after the development of the left-brain and frontal cortex, the solar world is where we get to hide in the light and escape the devouring terrible mother and her stygian realm of shadows. From our lofty pedestals we invent alternative ways of dealing with feelings of past trauma. Instead of enduring a healthy descent into the underworld – instead of facing our repressed taboo feelings – we rationalize and intellectualize them. We become philosophical and psychological. But as Arthur Janov asserts, this Apollonian approach to quieting subterranean maelstroms can end up leading us down many a cul-de-sac. It might simply be another form of dissociation and way of denying the body and the memories it holds for decades. It might be another way to again infantilize ourselves, this time in the womb of a uroboric *father* rather than mother.

...the earliest forms of both archetypes always involve a uroboric element. As uroboric mother, the mother archetype is also paternal and masculine, while the uroboric father archetype is also maternal and feminine – Erich Neumann

...every archetype has two aspects, one "good," the other "terrible" – ibid

What matters, says Janov, is not our ideas about feelings but the feelings themselves. Biology matters more than psychology. And he is quite right. After all, psychologizing about agony is not the same thing as experiencing it. Shining bright light into the dark does not remove shadow, it only causes darker shadows to appear. Being clasped tightly by a father's strong arms might feel exceptionally satisfying, but it can still detain us from finding our own legs, which is what individuation is all about. The right decision of a traumatized man or woman in the solar world is the *rational* decision to descend again into the underworld and enter the dragon fight. It is the intention to not allow oneself to be eternally hindered, weakened and ultimately defeated by the past. The wrong decision is to hide in the light, blissfully dissociating.

Give sorrow words, the grief that does not speak, Whispers the oe'r-frought heart and bids it break – William Shakespeare

The great physician Sir William Osler once said that the hurt that does not find its expression in tears may cause other organs to weep – David Viscott (*Emotional Resilience*)

Undoubtedly one's character can be damaged by over-identification with the father image. This is the situation commonly seen in the lives of chivalric types. But we must never forget that this over-identification, pathological as it is, is a symptom of the terrible mother's influence and activity. The attempt to embody true masculinity leads the child-hero to formulate ideas and aspirations of a pseudo-mystical type. Religious concepts about God, heaven, hell, conquering evil, sin and divine punishment, and so on, arise from the minds of malignant chivalric types seeking escape from the terrible mother in Apollonian ideas and beliefs. The religious world is filled to the brim with chivalric types bent on converting others to their way of seeing. They intrude and invade the minds of people in a similar manner as their terrible mothers were wont to do during their infancy. Their picture of God and of the perfect world built in his image is a patently hierarchical and armored one. The women who inhabit this world are either impossibly exalted pure types, or complete sinners attempting to subvert it. The world of the truly mystically inclined is not as hierarchical. It is not manufactured by malignant minds but by holistic minds engaged in Shadow Work, which entails the correct integration of body and psyche. This state once existed after conception, before the projection of Selfhood and anti-individualizing influence of the terrible mother. It existed when the Logos was in direct connection with the Imperial Self. And it is this unadulterated state that the mystic seeks to reclaim. If we speak of being haunted by demons, we mean being overwhelmed by repressed but *legitimate* feelings of grief, hatred and anger. If we speak of the soul reuniting with a Creator, we see the description as a metaphor for biopsychic reconnection with the Logos. If we speak of paradise we do so meaning reunification with a devoted, caring parent who provides a warm, restful environment for us.

> *Uroboric mysticism is a longing for a womb-like return to an illusory paradise, a failure to ground oneself in the world* – John P. Conger (*Jung and Reich: The Body as Shadow*)

In biological and psychological terms, the reconnection with Logos entails breaking the control of the terrible mother and *re-masculinizing* oneself:

> *The activity of masculine consciousness is heroic in so far as it voluntarily takes upon itself the archetypal struggle with the dragon of the unconscious and carries it to a successful conclusion* – Erich Neumann

> *The Oedipal project is the flight from passivity, from obliteration,*

from contingency: the child wants to conquer death by becoming the father of himself, the creator and sustainer of his own life – Ernest Becker

The reclamation is impossible until the seeker delves for himself into the problems detailed in this book, and is fully aware how his psyche was disoriented before full ego-consciousness arose. Healthy identification with the father simply means that a healthy identification with the *masculine* is desired. This is an essential and proper process for adjusted boys and girls. After that identification takes place the journey certainly begins on a good footing, but there is a long way to go before the end of the rainbow is reached. This is because the seeker can only find within himself what he truly needs – his eclipsed Self-image. Society does not provide techniques for an *outsider* to achieve this goal. Society's ways are those he wishes to avoid and transcend. Moreover the words, however wise, of other people who have gone ahead, are of relatively little practical use. They inspire but cannot replace the wisdom that must someday awaken within a seeker's being. Wise words from others resonate within him and prove there is indeed a need for deeper insight and investigation into Self and world, scientifically and psychologically. This is the commitment a person finds after arriving at Neumann's solar-rational stage of development.

However as I said, the path leads nowhere unless Shadow Work – as delineated by Reich, Lowen and Janov – commences. This means a shift of perspective from the psychological to the biological, from ideas to feelings. And no well-meaning fellow can assist in this undertaking. There are no A to Z manuals detailing what is to be done. The manner in which one goes about unifying their bioenergetic hemispheres is itself an expression of Selfhood. It is an ideographic process which cannot be shared with others. It is therefore not a religious process which any number of people can undertake as a group. It is as we said a mystical process in which one attempts to confront the emotions that arose in their body and mind, in utero and later, when a terrible mother's agitated psychic intrusion was experienced and defied. The aggression brought to bear against her interference simultaneously strengthened identity and autonomy. It was the fuel which drove consciousness to rise from the lunar to the solar phase where we experience *Self-consciousness,* and which brought us to know the world of external objects and entities. It was the fuel which made it possible for us to separate from our mother's body and mind, regardless of her subconscious and conscious attempts to prevent the detachment.

> *For Freud self-knowledge means that man becomes conscious of what is unconscious; this is a most difficult process, because it encounters the energy of resistance by which the unconscious is defended against the attempt to make it conscious* – Erich Fromm

> *It is very different when the son turns the tables upon the Terrible Mother and adopts her destructive attitude, directing it not against himself but against her. This process is represented mythologically in the fight with the dragon* – Erich Neumann

> *In the newer understanding of the castration complex it is not the father's threats that the child reacts to...the castration complex comes into being solely in confrontation with the mother...It all centers on the fact that the mother monopolizes the child's world; at first, she is his world. The child cannot survive without her, yet in order to get control of his own powers he has to get free of her* – Ernest Becker

The mother is not the giver of love, as she imagines, but of care. She mediates the interaction between infant and Logos. The Logos is the transmitter of love, in that its action first harmonizes the hemispheres of being. When the terrible mother interferes with this numinous process, she neutralizes the love, replacing it with anxiety, and by doing so capriciously and selfishly undermines her child's psychic sovereignty.

> *...a distorted development of autonomy is the root cause of the pathological and, ultimately, evil element in human beings* – Arno Gruen

The good dragon mother does not impede the natural and vital severance between her consciousness and that of her infant. She realizes that to do so stunts the character and will of her offspring. She knows that her child deserves to be a *whole* Self. Her sensitive caring action ensures that after Oedipal stages begin her child's ego-ideal and superego are not impaired. Instead of the superego being the exclusive manager of moral sensibility, she ensures that her child's *conscience* dominates the process. In this case, the way is open for her child to interact with the world in a healthy manner. Because his characterological roots are strong and vital he does not enter the world as a neurotic person, deeply dependent on the approval of the crowd. In the case of a son, he grows to be a masculinized male who hankers not for a perfect sunlit world as imaged by his chivalric counterparts. Rather, his project is the reunification of opposites in which one side is neither split from another nor exalted above it. The

gods he worships are not those maintaining a rotten status quo or endorsing the repression of natural instincts. His intent is religious to the extent that it signals a return to the natural and a reconnection with the Logos. However, his concern lies not with the fate of masses but with that of individuals willing to stand up as outsiders and go their own way. His concern is not with heavens opposed to hells and gods opposed to devils. He knows that hell is simply the state in which one remains estranged from the Imperial Self.

> *Ego strength is also helped through identifications. A boy is fortunate who has a strong but sympathetic father with whom he can identify. Likewise the girl is helped in forming a strong ego through identification with a mother who is gentle, loving, yet firm. If the parental images are deflated early through disappointment, neglect or cruelty, the ego of the child is left without adequate support and the many problems confronting the child tend to overwhelm him* – Percival Symonds (*The Ego and the Self*)

In the case of a non-malignant girl, masculinization allows her to be receptive to the Logos, so she is able to mediate it to her children after conception. In this sense the masculinized female is the representative of the Great Mother or Goddess that in some traditions is equated with the essential creative power. And to an extent this is a valid association.

The good dragon mother logically recognizes that the vicious cycle begins and ends with her. When we hear specialists speaking about "trauma," "stress" and "anxiety" maladjusting a fetus or infant, we must decode these technical terms and get to the heart of the matter. What they refer to is the consciousness of a mother who may be drenched in self-hate, father-hate, mother-hate, world-hate, reality-hate, or some other irrational complex.

If a women tells us she cannot wait until she gets pregnant, but admits she has been traumatized by her parents, we ask why she wants to bear a child without first dealing with her syndromes. As far as I am concerned she is irresponsibly perpetuating the cycle of dysfunction. The masculinized female sees this folly for what it is and takes a different course. If she has been subjected to trauma she deals with it in a productive and correct manner *before* she gives birth.

The masculinized female's primary concern in life, whether she bears children of her own or not, is to resist being transformed into one of the malignant types – a feminized or terrible female. She must educate herself about the female psyche and understand the implicit

connections that exist between malignant types and the society of which she is a part. She must come to see that the apparently civilizing forces bearing down on her consciousness are not healthy. On the contrary they are pathological. They give rise not to hygienic souls but to malignant men and women living loveless, parasitical lives. These types in turn create the schizogenic societies that future generations are condemned to occupy. It is the duty of masculinized types to actively and intelligently oppose and rectify this travesty. This cannot be achieved until the nature and workings of evil are investigated and correctly understood.

> *To find out what is truly individual in ourselves, profound reflection is needed; and suddenly we realize how uncommonly difficult the discovery of individuality is* – Carl Gustav Jung

The extremism endemic to the world made by malignant types leads to misgiven ideas about the nature of and relationship between the masculine and the feminine. It leads to imbalance after the solar phase of development commences. At this stage, although we are Self-conscious subjects able to recognize the natural world, we are bound to denigrate that world, exalting human reason over and above it. We do so because we have become detached from the roots of our own being. That severance or split between hemispheres reoccurs on all subsequent levels of consciousness, through the lunar to the solar phases. Nietzsche was of the opinion that there is no reconciliation possible between polarized opposites. They are ontological and their interplay constitutes whatever change and progress we know and experience.

This was not the position taken by Jung. He believed that there is an over-arching *third* principle which represents lost unity. He was speaking about the Logos, which he referred to as the Self. We take his point. Perhaps in order to recognize opposites we can logically infer a holistic way of seeing and agree that it is the Logos as it manifests in the universe and the consciousness of men and women. It has been identified as the driving individuating impulse leading to the solar-rational dimension. It is the archetype behind the idea of progress which occurs without leaving previous achievement behind. It is the intelligence that posits a concentric expansion instead of a linear, vertical one. It is the intelligence to understand that what occurs in one hemisphere invariably affects what happens in another, and that nothing in the universe remains in a static state.

The feminine principle or Anima is simply another means by which the archetypal Logos or Animus manifests itself. This is why these

energies are not to be considered separate realties. They are deeply interwoven. What is more, these forces operate on the transpersonal and personal levels simultaneously. This is why Jung and Neumann could not accept the reductionist theories espoused by Freud and his school. For them the unconscious was not simply a dumping ground of repressed traits. It is not simply the place to which we banish attributes that do not conform with our Self-image as generated by the ego-ideal and superego. It is the place wherein we locate the Imperial Self and reconnect with the flow of archetypal images that once invigorated and directed our psychosomatic intelligence. If we fear entry into that place – that is, if we fear allowing these constituents of consciousness to flow freely through us – it is because we have, in a pathological sense, risen so far above our own roots that we fear to fall into the depths from our comfortable elevated summits. It is also because we do not wish to re-enter the dragon fight which paralyzed our will during the early stages of existence.

The problem is that one cannot attain the truly masculinized or individuated state without returning to their roots. The refusal means that fear and frustration undergirds and arrests one's psychic development. It means that one is bound to project outwardly one's complexes and syndromes and operate as either a feminized or chivalric type. Therefore to secure oneself properly in the solar world and embody the masculine polarity, one must fearlessly confront repressed emotions. This occurs only after one makes an unbiased study of the female psyche, given that it is the ultimate root of the pathological tendencies that impede development during the lunar and solar phases.

The chivalric type has no intention of attending to his Shadow Work. He contents himself by building his sunlit world full of ivory towers. From his high Apollonian plateaus he congratulates himself on work well done. Lesser active and successful chivalric men coming up behind the more adroit exemplar are treated not as friends but as rivals. This is what Freud imperfectly described when he writes of the father-son rivalry. He believed the rivalry was rooted in a son's amorous desires toward his mother and sexual antipathy toward his father. As we have seen this is not wholly correct. The rivalry is not over the mother, but over the will exhibited by the elder man who appears to the child to have escaped the domination of the terrible mother. This estimation of the father's independence can of course be wildly wrong. However the young child has no way of knowing he is in error over the matter until later in life. When he does realize his mistake (during teenage years) he usually indignantly rejects his father and his ways. The father senses this rebuff and his attitude

toward his son becomes harder and less sympathetic. He berates the son for this or that foible, and stiffens his persona to assume a manlier guise.

As noted, this rivalry between chivalric males is a vicious circle. Nothing changes because neither party cares to examine their relationship with the female psyche. Their combat is played out endlessly in the home, on the streets and political stage, and is solely concerned with establishing who "owns" who. Which male is inferior to the other? Which is the property of the other? That is the primitive motive for their conflicts that rock the world. As Arno Gruen wrote: "Men are deeply tormented over doubts about their superiority." Although the rivalry often takes the form of "whose god is greatest?" we must not think of the tussle in religious terms. That does lead in the right direction.

And for chivalric types it is not, as feminists believe, about who owns the girl. No! For these hypersexual supermen the "girl" (or terrible mother) is the supreme owner rather than the possession. As far as personal relationships go the chivalric male knows only enthralldom not love. Much of what he makes and does is certainly for the sake of his feminized counterpart's greater good. But the *doing* is valued more than the end result. After all the chivalric male is an extroverted and compulsive doer. His is in an *imperfect* world that must be maintained and mended constantly. When he clashes with a rival who contests him he and his equally muscular foe might convince themselves that they spar over some woman's affections, when she is in fact the coveted prize after the fact. This is a common ruse for men of this type. Inwardly they know their real desire is to remain ensconced on that small territory which reduces in size as one ascends each tier of the hierarchy built by types like themselves. At the top of the power-pyramid one becomes God, with the right to have everything one wants, including the desired female. Think of the vital energy that gets wasted in tussles of this sort. Adlerian man pushing against his reflection violently and destructively. Would not it be better to refocus that energy on the real problem, on the Shadow Work that leads to holistic development and expansion?

The chivalric male's addiction to the solar world is not born out of accurate understanding and insight into its complex ways. Rather it is born out of his attempts to not deal with legitimate inner feelings of grief and anger. From childhood he has made the decision to avoid facing the legitimate hurt he represses in favor of hyperactivity in the world. He walks around in an emotionally anaesthetized state, but is not bothered since most of the people with whom he interacts are in a

similar state. If and when these emotions attempt to flood in, he tranquilizes himself with drugs or booze, with over-eating, over-gossiping and with his all-important "plans" for achieving success. His micropolitical dealings with others in a similar state to himself provides him with a superficial feeling of superiority to which he also becomes addicted. Actually his inferior feelings and microagression arise from two sources. First is the pre-Oedipal combat with the terrible mother, and second the rivalry with similar types as himself, after he has reached the solar-rational phase of development and misidentifies with the chivalric archetype. From both sources come feelings of weakness, incompetence, insufficiency, frustration, hopelessness, antagonism and rivalry. Such a type is blinded by the light that shines on him from above, and paralyzed with dread over the dark depths that loom below where his roots lie. No wonder such a type is addicted to the norms of the crowd. Those parameters are his stabilizers, and once he has found a semblance of security with them he sets out automatically to impose them on everyone he meets. Anyone who resists his act of colonization is condemned and destroyed. When asked to explain why he does what he does, he invariably ironically declares "...It is for the good of the Father." He has little more to add.

We see from this that Freud's ideas must take second place to those of Alfred Adler, whose theory of psychodynamics places aggression and Self-expression above sexuality as the most important drives. Sadly, for all his perceptive ideas on child-development, Adler did not see that the Will to Power originates during an infant's conflict with its terrible mother. Like Freud he believed that the will to rise and achieve Self-expression is a consequence of the superego, occurring after the Oedipal stages commence. As far as I am concerned, the Will to Power is born originally from the will to resist the intrusion of the terrible mother and win back a complete Self-image. It is an emanation of the Logos which promotes centroversion and positive psychosomatic growth. It is from this preconscious stage that unbearable feelings of inferiority arise. Adler did not see that a child who has had his will humiliated in pre-Oedipal periods – who has his legs well and truly cut from beneath him – is hardly in a position to learn Self-reliance in adolescence, regardless of the intentions and efforts of his parents.

The psychologist Alfred Adler (1870-1937). Like Otto Rank, Adler was eventually to disagree and part with Freud. He went on to establish the school of Individual Psychology.

Shadow Work is nothing less than a deconstructive process that operates simultaneously on every level of being. It is a process that must first be directed to one's emotional self, and secondly toward the somatic self or body. In the womb it was as a body-brain that we first encountered the influence that subverted our will and blocked access to the flow of the Logos. Although our aggressive resistance to this intrusion is identical with our Will to Be or Will to Meaning – the will to become Self-conscious, Self-directed beings – it was continuously countered by the terrible mother. As a result we experienced not only an impaired Self-image but also bouts of grief and guilt. And where there is guilt and shame there must be *Self-forgiveness.* If you grew up to think of legitimate anger as something to be shameful about, then you have Shadow Work to do. Thinking you feel good is not the same as actually feeling good, so learn the difference between language of the head and language of the heart.

If your parents made your life hell, you do not need to forgive them. That is the wrong thing to do. You need to heal yourself, remembering all along that good is always to be rewarded and evil *always* punished. It is never to be excused and forgiven. If your body's vital processes have been artificially sent to sleep by the volume of your terrible mother's mental and somatic cacophony, or later attitude of disapproval, you need to attend to it and recharge its bioenergy. You will not be able to think straight until you do. If your emotions and moods run you ragged day and night, it is time to turn the tables,

awaken Self-love and set about the process of healing your anaesthetized hurt. If your mother's influence separated you from your instinctual ground, you must attend to it and reground yourself. This means getting out of ideas and ideas about ideas. It means not being in denial and denial of denial. It means getting out of the city and into nature, which in turn leads to communion with the Logos and a profound psychosomatic "rebirth" under its auspices. If you have never loved an animal, now's your chance to end your emotional apartheid and speciesism. It is your chance to express feelings toward a being who does not judge or glaze over, and to heal repressed feelings of abandonment. If your imagination has seized up and you live in shame while envying others for their creative abilities, stop it and get back to doing what you love. If you are overcome with thoughts of failure before starting a project, realize where these thoughts come from and pay them no heed. If people around you cease respecting and loving you, then you are in the wrong place, so move out and on. If the world tells you to censor "negative thoughts" tell them to fuck off. You are not into censoring any part of yourself. On the contrary you are into listening to every voice and song within you regardless of what it says or how it makes you feel. If you haven't been talking to yourself recently, it is not a good thing. Start doing it on a regular basis. If your presence disturbs other people, let it. It's *their* problem. And if you find yourself overly absorbed in fixing and re-hardwiring the minds of other people, take a break. If they fall, it is okay. Maybe it is what should have happened a long time ago. Now they might find their legs without help. In any case, as long as you are not intentionally hurting other people there is no need to prove your worth to them over and over again. And stop trying to let every Tom, Dick and Harry know who you are. You cannot know all there is to know about a person, and they can't know all there is to know about you. Keep your privacy intact and do not turn yourself into an emotional prostitute. Maybe you do not see people for who they really are, okay, start learning to see them in a truer light. Make it top priority. Get psychologically empowered. Know your abilities and also your limits.

In other words, assess what you have control over and what you don't. Pay no mind to that which falls outside your power to change. Get on with the things you can change. When you find yourself at a loss as to what to do, do nothing. Just relax and watch things work themselves out. When you find yourself forgetting where you are because of morbid memories or anxiety over tomorrow's potential troubles, remember that you are here on earth for about seventy summers and resituate yourself in the *present.* When each new day dawns make sure

to greet it with a friendly hello! Topple any idols above you from their pedestals and set free any slaves on their knees below you. If you are morally superior you don't need medals to prove it. When someone tells you you have inherited a false self-image from your terrible mother, listen hard and do not spend your lifetime defending and maintaining it. It is not who you are, so letting it go is the only way to kiss goodbye to your distress and anxiety. Learn the difference between recreation, occupation and vocation. If you are not working hard at something without interest in the financial profit it brings, you are not finding out who you truly are. Be okay with getting things wrong. It means you are getting close to getting it right. In life and work, take every failure as an essential step on the road to success, and take pride in being able to start from scratch with the mind of a beginner. You'll go far that way.

> *...in our society it is not those who suffer that are weak but those who fear suffering. People who have made the most successful societal adjustment actually turn out to be the weak ones. To conceal this fact, the "well-adjusted" have for millennia been propagating the myth that sensitivity means weakness...they are the ones who perpetuate a distorted view of reality that is, the ideology of power and domination* – Arno Gruen
>
> *To regain feeling one must fully experience all of the hurt blocking it, and bring the pain to conscious awareness...Feelings predate thoughts. In terms of evolution we are feeling beings long before we are thinking ones* – Arthur Janov
>
> *Integrate, or disintegrate* – ibid

Shadow Work is an act of love. It is actually the only act of love of which we are capable. What we feel for other people we value is care. We do not understand this difference because most of our infatuations with other people are based on various forms of romantic enthrallment which soon turns us into emotional prostitutes.

The yearning of a separated part to rejoin its missing halves is a yearning correctly associated with love, although we displace it to the exterior world. We do well to realize that it is the yearning of internal hemispheres seeking for reunification.

> *The more love I turn toward the outside world the less love I have for myself, and vice versa. Freud is thus moved to describe the phenomenon of falling in love as an impoverishment of one's self-love because all love is turned to an object outside of oneself –*

Erich Fromm

In this sense, the true act of care is the willful reunification of every biopsychic hemisphere fragmented during the uterine period and through infancy. When they effectively work together we feel complete and centered. There is perfect peace, resoluteness and heightened aliveness, the state that alone deserves to be called love, a word best understood as a synonym of *Wholeness.*

> *Among Freud's most important discoveries is the realization that the underlying cause of psychological disturbance is our fear of self-knowledge: information which when consciously recognized induces us to feel weak, incompetent, ashamed, and unworthy – leading to self-hatred* – Carl Goldberg

Shadow Work constitutes a new uroboric enclosure and return full-circle to the roots of yourself. The ego set out to find the temple of the Self, which entails a temporary return to the dark depths of lunar time and triumphant return to world of solar time. It means returning to the present moment as an Imperial Self.

> *Although the self is my origin, it is also the goal of my quest* – Carl Gustav Jung

CHAPTER ELEVEN
Time, Freedom, Nature

Self-knowledge in Freud's sense is not an intellectual process alone...It is not only knowledge by the brain, but also knowledge by the heart – Erich Fromm

Freud was right. The awakening of the knowledge of the heart is akin to the power activated within us by the Logos or Animus. Only by re-masculinization can a man or women come back into alignment with the cosmic order of which they are a part. In fact the very word *cosmos* connotes order.

The Animus is primary, the Anima secondary and derivative. The latter is the means by which the former expresses itself, but it has no independent identity. This is why it is ultimately inappropriate and wrongheaded to think of the underlying reality in feminine terms, as so many are wont to do.

One consequence of this folly is to think of love (and the intelligence of the heart) as originating from stereotypical humans. Although it may be *expressed* by human consciousness, love does not originate there. We egoistically appropriate it like we stake out physical territory. But that does not make love our personal property. We are mediators of the Logos, but can also stand in the way of its flow. We can insert our own toxic consciousness in the place where it is supposed to operate. And that is what a terrible mother does after she conceives. Her toxic body or imbalanced, hyperagitated consciousness interferes with the constellating consciousness of her fetus and infant. Her narcissism is, however, not the outcome of a healthy Self-image. Rather it is the result of self-hate. Her syndromes have an interesting if predictable history. They took shape during her time in *her* mother's womb. As I said, pathology has a long etiology. And I emphasized in the Introduction, if we go back far enough in the cycle of dysfunction, of hand-me-down trauma, we end up back at a time in history when the effects of worldwide cataclysm shook human consciousness to its roots. Natural havoc scarred and destabilized consciousness on all levels. As I stress throughout this work, It is this psychosomatic state of fragmentation that underlies all future experiences of trauma. Knowing this fact opens the door to the long process of healing. Denying it ensures that no deep lasting healing takes place for man or world.

Our psychology in turn shapes our biology, in ways detailed by Reich,

Lowen and Janov. We end up with our basic temperament and personality, as well as the self-sedating chemical gates preventing trauma and pain from rising from the depths to worry our frontal cortex.

Partly self-sedated in this way, we hasten to adjust to the solar world where we can get on with being engaged, infatuated, enthralled and entertained, distracting ourselves from facing our innermost feelings. Until these feelings are unlocked and processed correctly, we may gain the world but not find ourselves able to recommune with the Logos. We are able to commune with ersatz versions of it, our gods, idols, causes and imperfect humans we all too often exalt above us.

> *...without cultural sanction, most or all of our religious beliefs and rituals would fall into the domain of mental disturbance* – John F. Schumaker (*Corruption of Reality*)
>
> *The world consists of imaginary people, claiming imaginary virtues and suffering from imaginary happiness* – Vernon Howard

In this way ancient and modern trauma work together to undermine not only our own sanity and health, but that of the world at large. As I emphasized in the Introduction, present experiences of trauma bioenergetically stir and even awaken memories, within our right-hemisphere, of previous experiences of trauma.

This vicious cycle is the reason for most of the pathological tendencies we see and experience. It is the reason why it is so difficult to break habits and change deviant behavior. It is a fact that must not be denied or minimized. It is, after all, the reason why women becomes terrible mothers and men become tyrannous fathers. But as I said in the Introduction, it falls to the traumatized victim to do something about their state of being in the present.

To abnegate this duty means to allow other forces to take over the process of social hygiene. This endorsement of the ever-intruding establishment forces and of increased pharmaceutical-conglomerate monopolization merely adds to the dehumanization of future generations condemned to live mediocre, conformist, tranquilized but anxiety-free lives. We say no, this is not right. We *should* experience anxiety, pain and sorrow if our inner house is in disarray. We should not feel alright about being emotionally defiled and mentally deranged. We should not accept pseudo-love and pseudo-security while we refuse to dig down to the roots of being. We should not work on keeping up the mask while the Imperial Self lies chained in a

psychic dungeon.

As I said, awakening parts of our identity cast into Shadow is a wide, wild work. It is all-inclusive and touches every aspect of our being. It works on all four levels – energetic, emotional, intellectual and social. It is not a process that works on one level to the detriment of others, creating *more* imbalance. It is a process that attunes us to the physical world and cosmos in a healthy way, not as chivalric males and malignant father-figures envision it, but as sages, mystics, shaman, poets and artists are wont to do. And it is through art, poetry, music and performance that we begin opening the doors of the underworld to let our true feelings emerge without censorship. Getting back to nature and to a closer rapport with animals is also a vital means of reinstituting lost homeostasis.

The deepest love arises, as I explained, from the reunification of all psychosomatic hemispheres. From this foundation we re-enter the world *heroically* rather than disrupting influences. We are masculine and constructive ones. We speak the archetypal language and are able to provide signposts for other traumatized people not so endowed and empowered with Self-love.

When love is experienced in this deep authentic way, we clearly understand that we are not love's origin. We realize without a shadow of doubt that we as humans merely channel the energy which one part of us wishes to seize and copyright. This caging of love is itself the result of trauma in the uterine condition. We cling to what we mistake as human love because we lost our connection to the real thing. Our communication with the Logos was eclipsed by our terrible mother's agitated narcissistic self-conversation, and after birth her controlling voice became even more authoritarian and interrogative.

As a result both our Will to Meaning and Will to Power were severely obstructed and misdirected. We became neurotic and ill at ease. We might have covered up inner distress with a smile, and been the "perfect" son or daughter, but inwardly we endured untold suffering without knowing why.

These hidden emotions boil like lava far beneath the surface, but rise during dreams and moments when the world's pressures reach a critical level. They are what took the place of our holistic Self-image. Living in the solar world allows us to find more concrete slabs to cover over the abysmal gateway by which unpleasant and ego-paralyzing emotions enter. It also affords us a way of forgetting what happened to us in the past, and a hundred ways of displacing and

compensating for our cocktail of "negative" but quite legitimate feelings. We attempt to fall into lockstep with the ways of other similarly dissociated people who fall into the four subtypes delineated in Chapter Nine – those completely dissociated and unaware that they suffered trauma, those who know it but choose to remain indifferent to it, those who choose ineffectual ways of dealing with it, and those who discern and employ authentic ways to truly heal it. This last type is authentic and also masculinized. Men and women of this sort are not able to rely on anyone but themselves to reach their goals. Indeed, they must reject society's standardized paradigms which only serve to further infantilize and dehumanize individuals, thereby historically and personally perpetuating the cycle of dysfunction. The masculinized person dedicates himself to exorcising his legitimate suffering and forming a society that actively encourages Shadow Work.

A society of heroic, masculinized men and women does not blindly replay the uterine and post-natal travesty over and over again. It does not raise children oppressively and judgmentally, and use them as psychological crutches and temporary playthings. They do not undernourish or overly smother them either. Their attention toward children is loving but freedom-creating. The love that knows no freedom is *false* love, the kind our world abounds with. Its source is the malignant or feminized male and female, and a better society does not need their repressive ways.

> *Our western culture seems to be distinguished by the frequency, if not by the very existence, of the psychic disorders which we call neuroses and psychoses* – Erich Neumann

Freud differed from Jung and Neumann in his estimation of the origin and nature of the so-called "unconscious" (a term coined by the German philosopher F. W. J. Schelling). For Freud it was simply the metaphorical "place" into which one repressed aspects of their personality that did not conform to parental and social expectations and norms. In *Civilization and its Discontents,* Freud lamented the fact that civilization has an oppressive role on the human psyche, but he could not help believing that it was essential when all is said and done. This was because his personal view of man's underlying nature was pessimistic and bleak. Jung, on the other hand, had a more beneficent view both of the unconscious and human nature. This was also the stance of William Blake, Rainer Maria Rilke, Ralph Waldo Emerson, and other poets and artists of their kind. Men of elevated sort believe that if there are unwholesome aspects to the unconscious, they derive not from our core but from the world, from society. They

are right.

> *...our Western and Christian social institutions define man in a way that is not only paradoxical but contradictory. Man is seen as an embodied conflict between reason and instinct, spirit and nature, such that to be healthy or to be saved he must always mistrust himself. Jung does not show this contradiction...because he holds that the unconscious is at root creative and intelligent, and ultimately trustworthy* – Alan Watts

Jung himself perceptively stressed that the content of the unconscious does not appear without distortion. But the distorting force or presence is, he said, none other than the conscious face peering into it. The unconscious realm is, in this sense, a specular realm reflecting back and responding to the psychosomatic condition of the conscious ego attempting to negotiate its territory. Realizing this leads to a profound change of perspective for a seeker. It means that dealing with psychic content is one thing, and that the *way* we deal with it is another. It is not the goal to which we head or outcome we fantasize about that matters, but the manner in which we walk the road toward our desires that is of crucial importance. This implies *personalism,* the very factor compromised by the crowd. We see then that intention becomes a vital factor determining where our road of self-discovery leads. If our need to heal is born out of the desire to return to the world as is, or more effectively readjust to the status quo, we will not succeed in getting too far. One pestilence will replace another. However, if we set out toward our goal because we intend to radically cleanse and upgrade our *way of seeing,* all will be well. The revisioning and reconstitution will take place as desired.

> *Individuation is the natural process by which a tree becomes a tree and a human becomes a human* – Carl Gustav Jung

Along the way toward Self-realization the seeker is bound to encounter and replay many "mythic" scenarios. This is because our personal lives – or monomyth – intersects with another underlying process which encapsulates and preserves life-experiences not of a single individual but of *every* human who lived in the past, regardless of their class, religion or culture. The stages that generally characterize the mythic, transpersonal, transcultural circle, as delineated by Carl Jung, Joseph Campbell, Edward Edinger and other writers, include the moments of birth, puberty, graduation, career experience, business success or failure, marriage, birthing, retirement, illness, loss, parent passing, and personal death. There are other substages which taken together mark seventeen stages in all, as

specifically delineated by Joseph Campbell in his book *Hero with a Thousand Faces.* The stages are fairly consistent regardless of what cultural background one comes from.

The interesting thing is that a seeker can replay these stages ontogenetically without any idea that he walks in the footprints of millions of others who have gone before. He can so insulate himself within his idealized self and ego-conception that it never dawns on him that he is not as separate and alienated as he feels and imagines. The unreflective seeker goes about his business largely unaware of how recent, historically speaking, his mental capacities for Self-reflection and introspection are.

Our ancestors did not introspect the way moderns do. In fact some ethnologists believe that the ancients were more in touch with their raw feelings than modern man. That we have become more stable and rational indicates to some philosophers that nature must be regarded as unfolding in a teleological manner. This means that nature's evolution, which includes the appearance of humanity, is *purposeful.* It is, however, a purpose that is not clearly discernible by human minds. The point is, again, that it is not merely existing that matters, but the *way* one lives and acts that does. As I show in previous chapters, it is this intentionality, like one's free will, that gets subverted by trauma at the hands of the terrible mother, and later by society which works as her ally.

Once a seeker becomes aware of the mythic dimension that undergird and parallel his monomythic traversal, and once he is more concerned with each step he takes than with the goal, he dramatically changes his fate and upgrades his insight into what is happening to him internally and externally. He realizes that despite the vagaries of his journey and the ups and downs he experiences, he has ever been satelliting around his own core nature or Imperial Self.

> *After passing through all the phases of world-experience and self-experience, the individual reaches consciousness of his true meaning. He knows himself as the beginning, middle, and end of the self-development of the psyche, which manifests itself first as the ego and is then experienced by this ego as the self* – Erich Neumann

The less aware and conscientious seeker concerns himself only with his own path with no wider vision. The trouble he runs into is excessive intellectualization, abstraction and alienation. This is the fate that awaits most seekers who adopt an "Eastern" perspective on Self-realization. The accent in most Eastern mystical traditions is

ascetic withdrawal from the world, which in extreme instances turns to a morbid denial of the physical body. Jung rightly warned his readers of this extremist mentality. In clear, strong language he reminds us of the body's role:

> *The body is, of course, also a concretization, or a function of that unknown thing which produces the psyche as well as the body; the difference we make between the psyche and the body is artificial. It is done for the sake of a better understanding. In reality, there is nothing but a living body. That is the fact; and psyche is as much a living body as body is living psyche*

Here he speaks obliquely of the Logos, the all-encompassing essence or supreme archetype which brings all things into being and gives rise to human consciousness. The Imperial Self is, as I have said, the embodiment of the Logos which also serves as the centroverting force throughout the natal and post-natal periods. Jung's reference about the importance of the body reminds us of the supreme teacher in this regard, the great Wilhelm Reich. He was not a Jungian or strict Freudian, but his ideas on the psyche and its divisions radically reframe the central ideas of both contemporaries. For Reich the body was primary. Its energy creates mind, while one's bioenergetic imbalance determines psychic dysfunction and pathology. The neurotic personality type must look to his tendency to somatically "armor" himself against life and other people.

Of course we know where this tendency originates. It began after the intrusion of the terrible mother, which the fetus and infant attempted to defy by way of enhanced aggressiveness. It began in the womb minutes before the fetus took birth, as it sensed the conditions of its mother's body. If she was chemically drugged by her doctors and nurses, her body's laxity massively traumatized her fetus. If she was in a non-anxious, non-anaesthetized state, the fetus had less to prevent its easy entrance into the adult world. Yes, body matters. The fetus had to choose to either *fight* to pass through a lax birth canal, or give up the struggle for life full of hopelessness and confusion. It either suffocated and remained where it was, trapped, or summoned the will to exit and take its first breath. It grew up to become either a sympath or parasympath, as Arthur Janov terms it. This typology denotes not just the orientation of minds but of bodies.

> *...the greatest oversight of orthodox psychology is, in Reich's view, the dismissal of the human body as an extension of the psyche...It is the human body that stands closest to the world of experience and stimuli. It is the body that houses the mind, not the other way*

around – Alexander Lowen

...Just as there is a "wisdom of the body" which often has a better sense of health than medical science, so too there may be a "wisdom of the id" that knows what sanity is better than any school of psychiatry whose standard of normality is essentially a defense of misconceived social necessity – Theodore Roszak

This is why the Eastern conception of Self-realization is wrongheaded and problematic, especially for Westerners. The ascetic denial of the body and physical world does not lead to enlightenment but further pathology. Hemispheres of being are not correctly integrated but further separated. One ends up being phenomenologically absent, and dismissive of the body which constitutes the Imperial Self as well as of the world in which it expresses and "knows" itself. A greater metaphysical and epistemological folly cannot be imagined.

...the notion that man has a body distinct from his soul is to be expunged – William Blake (*The Marriage of Heaven and Hell*)

As William Blake, Alvin Boyd Kuhn, Wilhelm Reich, Arthur Janov, and other perceptive sages point out, as false mystical ideas permeate Western culture the body's intelligence and role becomes obscured. In Chapter Ten I addressed why these spurious ideas take hold. They are accepted by the child-hero as he attains his place in the solar world of feminized and chivalric males. They are part of his "armor" against the terrible mother and her world. They are hyper-masculinized concepts which also entail a skewed image of the feminine. Once the "mysteria" is adopted, the seeker sets off to find himself in the *wrong* way. This accounts for why so many people end up insane after dabbling in this or that "mystical" tradition. They found the world-denying, body-debasing ideology conducive because for their solar types the two are already partly perversely denigrated and controlled. Taking the malignancy to the next absurd level poses no special problem. For such types reality is not seen rationally and straight. Anima rates ontologically higher than Animus, and the head rates higher than the heart and body.

All along, the seeker does not realize his mistake. It is his *thinking* which constitutes the cage of illusion he strives to escape. His ideas about reality serve as his "mind-forged manacles," as Blake termed it. He does not realize that the trauma that set him to divide his being into so many disparate parts continues to defile his consciousness, perpetuating the process of psychosomatic apartheid until everything he sets his infirm mind to ends up as divided and polarized as he

himself is within. If it were not for the few masculinized creative and perceptive men and women who still exist in his demented perverse world, the mysteria-infected human would long ago have annihilated himself and his kind. Indeed, despite their sane presence he may still get his way.

Such men never come to realize that they and the universe around them are in a *relationship*. They do not ponder how they affect the world around them, or how the world affects them. They just get on with what they think of as "living." This is why their lives are all too often flat, shallow and mediocre. These types are out of touch with their innermost feelings, and with the many complexions of the reality of which they are, for all their obliviousness, a part.

Wiser men and women acknowledges the relationship that exists between them and the universe, and remain open to instruction from nature. Their being is receptive to intimations that cannot be expressed clearly in ordinary speech, only in artforms such as poetry, music and painting, etc. The creative type also realizes that the way he processes what nature tells him is unique to himself, and that what he does as a result of his guidance might bring him into conflict with everyone he knows and encounters. But that is okay, because the creative man knows that to go along with the crowd is to deny the call of his Imperial Self which remains in deep symbiotic connection with the Logos. He also knows that *freedom* plays a major part in his relationship with the universe and the natural things within it. And he sees the vital implications of this freedom. It is not something he has been awarded by other humans. It is not something installed in childhood. It is not something he even controls or always uses for positive purposes, but he is free in ways that other entities are not. In fact, he comes to recognize that while the entire cosmos around him operates according to fixed rules or laws, he as a human being is endowed by nature with the choice to act differently than other people want him to act, and even as he himself is wont to act on most occasions. He has, as I said in the Introduction, the freedom to make bad situations better or good situations worse. He can choose to change radically as a person and turn away from the world to become an ascetic.

Alternatively, he can turn to the natural world and enhance his phenomenological comportment toward it. The latter choice makes more sense to a truly wise man because he cannot escape the wonder about his freedom. Nature has left plenty of room for each one of us to not only negotiate the things of the world but to draw whatever conclusions we want about them. Our capacities for wonder,

imagination, fantasy and even delusion are almost limitless. We are free to remake the world we experience in our heads every day if we so desire. We are in total charge of our *way of seeing,* as Georg Groddeck put it.

What he meant is that we are able to change the nature of our conscious and unconscious selves when we realize that the latter is just a metaphor rather than an actual location in the head. That's right, there is no place within us called "ego," no place called "id," and no place called the "unconscious." Remembering this prevents us becoming enmeshed in ideas about ideas and tangled in concepts meant to help us clearly understand the mysteries of human nature.

> *...introspection is a latecomer among the powers that man gradually acquired through the thousands of years during which the first glimmering light of consciousness was being evolved* – Mary Esther Harding

> *...the further back we go in human history, the rarer individuality becomes and the more undeveloped it is...All the social, religious, and historical evidence points to the late birth of the individual from the collective and from the unconscious* – Erich Neumann

> *...the unconscious state is the original, basic, psychic situation that is everywhere the rule* – ibid

Georg Groddeck (1866-1934) was one of the world's most perceptive

To escape entrapment in words and definitions we do as Groddeck suggested, realizing that everything concerning consciousness and its modes boils down to a *way of seeing*. That which we prefer not to see, for whatever reason, becomes the "unconscious," while that which we choose to see is "conscious." And the formula applies to everything – the universe around us, other people and even ourselves.

This explains the so-called Shadow Self. This catchphrase simply alludes to the aspects and voices of our Selves repressed, denied, and cast into shadow, as it were. Earlier I explained how this process of Self-censorship begins. It is due to our avoidance of anxiety and the pain that arises if and when we introspect and stir memories of fetal and infantile trauma contained in the right hemisphere of the brain. This hemisphere is preoccupied with feeling not logical thought. As I said, consciousness is nothing more than feeling.

Reich said that our willful blindness is most egregious when it comes to the workings of our physical bodies and bioenergy. How right he was. I have discussed why we dissociate when it comes to our bodies throughout this book. But by following Reich's point and Groddeck's words, we see that we dissociate perpetually, turning the light of awareness this way and that as it suits us. Sometimes the beam of awareness is narrowed and sometimes widened. Usually we flit between extremes of focus. Nature demands we do so. The narrow beam can be likened to the function of Freud's superego, while the wider beam is that of the ego. The beam focuses inward by way of the right-brain, and outward by way of the left-brain and frontal lobes. When we suffer severe trauma, the right-brain's focus remains mostly internalized. When we recover, the light turns back toward the world. This is why we cannot afford to turn away from the body and nature. Nature works to keep us from imploding as it were.

On the canvas of nature we are able to discern the mysteries of mind but in a way that is more objective and impersonal. We also learn secrets about ourselves that no amount of introspection can discern. As said earlier, in its best context the solar world affords us the chance of escaping the engulfing power of the terrible mother and continuing the centroverting process she tried to subvert. It allows us to masculinize ourselves so we are able to take over the reins of our will and sanitize our *way of seeing*. It is this level of personalism that threatens the terrible mother. Of course once we set about freeing ourselves and taking charge of our will we do not feel like having slaves below us. Our awareness of the specialness of freedom ensures

that we wish others to revere it also and be minutely aware of its presence. More importantly we see that it is because of freedom that we become who we are, attain what we desire, and form new healthier conceptions of ourselves.

> *Centroversion persistently strives to ensure that the ego shall not remain an organ of the unconscious, but shall become more and more the representative of wholeness. That is to say, the ego fights against the unconscious tendency that seeks to master it, and instead of allowing itself to be possessed, learns to keep its independence in relation to both inside and outside* – Erich Neumann

In the womb you literally fought to be born. You had the choice to give up, die, or be dragged out into the world to greet it apathetically. If you are here reading this you can take it that your body made the decision to struggle through your mother's birth canal. Since that moment you have not only been struggling to remain alive, but have been doing so because you are free to do so. In fact you are *free* to do differently. And that is the heart of what it means to be human and "transcendent" as ontologists term it.

Attaining the solar world also meant that time became an essential component of life. We think in terms of past, presents and futures, and of befores and afters. We certainly are the only beings able to contemplate our death, and are *free* to enhance the quality of our lives because of our realization of human finitude. As humans we are free to enhance the *quality* of our lives. Upon making such a decision we experience a radical change of attitude toward ourselves and the world. We take, so to speak, the steering wheel more firmly in our hands and begin noticing the landscape much more intently.

Instead of remaining at a hedonic level of being we rise up to a pneumatic and contemplative level. We become more mindful of the world and our place in it. Ultimately we are not so compromised and overpowered by what other people think, say and do. We give them the *freedom* to be whatever they wish to be, but take care not to narrow our way of seeing because they refuse to widen theirs.

After deep contemplation on the matter of human freedom and transcendence, we come to see that our sense of free will is really a bit of an illusion, but not in a bad way. As humans we have definite but necessary blind spots about our place in the cosmos. This is obvious to neurologists who know that the frontal lobes only register and process a small part of the information passing in and out of the brain and

body, maybe less than thirty percent of it all. Thus, we are usually not conscious of the way our bodies effect our minds or the way perception nucleates duality. We are not conscious of the way nature's processes subtly move under our feet, as it were, and all about us, or how we, like boats on waves subtly adjust to its imperceptible nudges second by second. What we call free will is simply an idea of autonomy born out of our paltry understanding of nature's ways. When it comes to every other life-form around us, the birds on the wing and microscopic organisms in the sea, we have less of a problem acknowledging their utter dependence on the innumerable natural forces pulsing around them. Only a sensitized way of seeing gives us a true picture of the subtle interaction between nature's consciousness and our own. And only when our insight has reached the highest level do we realize that what we take for human freedom is a bestowal of nature.

As Hegel and Schelling knew, our movement is nature's movement, and the "dance" of interactivity in all its steps and swirls is the movement of Geist or Spirit. In the human world we tend to represent this rapport with nature by words such as God, but what we really refer to is our communion with nature and the Logos, the latter being the "order" that exists in everything and perfectly arranges and coordinates the "furniture" of the universe. It gives us the freedom to ignore or acknowledge its presence and action, a fact that is remarkable in itself. As our bodies perfectly function without conscious monitoring and attention, so does the universe go about its business without humans being aware of it. So when we speak of free will we take a bit of a liberty. We imply that we are separate from nature's forces and ordinances. Most people live and die thinking this. Most people prefer to think of a God dwelling somewhere *outside* the known universe, positing him as the first cause of everything including time. But we now know how such beliefs came about.

> *Psychoanalysis starts from the notion that a child is born in a state akin to madness in which it follows only the pleasure principle and adapts itself to reality and the principle of reality only under pressure of the unpleasantness coming to it from the environment. This psychoanalytic conception of the development of the sense of reality should be replaced by another more in keeping with the facts of ethnology. No more than the animal does the child enter the world as a tabula rasa; rather, it has at its disposal a system of unconscious, instinctive and archetypal modes of reaction which are released by its environment and are attuned to it* – Erich Neumann

The hedonic, non-contemplative, unheroic man basically regards the

universe as a mechanism and foreign substance. He is indifferent to his relationship with nature because he is convinced that nature is indifferent toward him. On the surface this attitude can appear correct. But as said, the more we become conscious of what nature actually is and does, the less acceptable such a stance becomes. To begin recognizing one's intimate connection with nature one is bound to vacate the city. As long as we are deafened by the cacophony around us, of people and things, we will not be able to sensitively register the subtly instructing ways of nature. City life is, in this sense, a form of psychic and physical entrapment. What we have access to, and plug into, is not nature but the collective consciousness of the Crowd. As a result we become expertly trained in the means of avoiding reality. Since malignant types dominate the man-made world, we must encounter, negotiate and eventually embody *their* perverse way of seeing. These types are probably to be found in our own families and among our closest associates. We work and play with them, compete against them, and even marry them. In many cases we were born from them. The chances of us positively affecting these types is extremely low, whereas we are very susceptible to their defiling influence. As I said, it is *their* world we live in. But it is our universe. And our relationship with the natural world of entities and beings carries on whether we care to acknowledge it or not. Nature never divorces us. It is we who, thanks to the influence of pathological types, divorce and run from it.

> *Lack of knowledge about the evolution of the organic from the "inorganic," coupled with misleading myths about life coming "into" this world from somewhere "outside," has made it difficult for us to see that the biosphere arises, or goes with, a certain degree of geological and astronomical evolution, as Douglas E. Harding has pointed out, we tend to think of this planet as a life-infested rock, which is as absurd as thinking the body as a cell-infested skeleton. Surely, all forms of life, including man, must be understood as "symptoms" of the earth, the solar system and the galaxy – in which case we cannot escape the conclusion that the galaxy is intelligent* – Alan Watts (*The Book*)

> *The id is that very proto-human psychic core that our evolution has spent millions of years molding to fit the planetary environment. Its seeming unruliness deserves a deeper understanding, if only because it grows from a long evolutionary history. In the course of that history its dominant characteristics must have been selected for some good reason* – Theodore Roszak (*Voice of the Earth*)

> *...the id conserves from its long maturing process...our treasury of*

> *ecological intelligence. Its intractability stems from its deeply ingrained resistance to all social forms that endanger the harmony of the human and the natural; its untamed "selfishness" represents a bond between psyche and cosmos whose distant origins reach back to the initial conditions of the Big Bang* – ibid

As Roszak says, nature has a purpose and reason for what it brings forth. According to Friedrich von Schelling, humans are that reason. Our thinking and doing are the intention of nature. However because nature's origin and process predates humanity's existence, and because most of nature's forces are, like those of our bodies, extremely subtle, we harbor all sorts of nonsensical ideas about nature and humanity's place in the universe. We easily entertain the most preposterous ideas, while simple rational ones are cast aside. We envision a creator existing outside the visible universe but resist attributing God's supposed creative power to nature itself. Why? Because our gods are anthropomorphic or human in shape and form. And for malignant types, as we have seen, they must be. However, for the person reconnected with Logos, no such self-deception is necessary.

The ways of nature are so marvelously intricate and spectacular that thoughts need not dwell on the possibility of supersensible realms. All that one wants and needs is here before one's eyes and fingertips, to be engaged with purely and reverently. The more sensitive our approach the more sensitively we are greeted and informed. It is a communion that does not act on intellect alone but on all levels of being simultaneously. Long exposure to nature's instruction serves to awaken what lies embalmed within. That is, we are able to resurrect repressed feelings of what it was like to come into the world and be abused from the off, to have our rights and sovereignty defiled and peace disturbed, and to be forced to identify with the objects of our legitimate distaste and hate. Those who sought to undermine our will were free to do so. But those of us who seek to reestablish our sovereignty are also free to do so. Freedom is not the culprit, but the savior of humanity. One day we will remember to build an altar to it, and shudder at what we would be if freedom ceased making an appearance.

Breaking free of entrapment in words and definitions is achieved when one becomes an Artist. When one becomes a serious dedicated painter, poet, musician, potter, sculptor, calligrapher or performer, one shifts the center of psychic gravity from the frontal cortex back to the right-brain and lower centers of the old brain. And this is correct for those who wish to deal with deeply repressed memories and traumas. It is also the means whereby we enter into deeper

communication with the natural order. This is because, as said, it is by way of images or symbols that the Logos (nature) informs and instructs consciousness. This was the case in the womb, and at every subsequent stage of development. The eclipsing of the flow of Logos impaired psychic development in the womb and also accounts for why the world is full of symbolically illiterate people.

The Artist is the exception. He works not with words but with symbols, since this is the manner in which the cosmos or universal order speaks. The Artist understands that meaningfulness is not merely to be attributed to the human world alone. It is not something he himself alone experiences or that others around him experience. Meaning is an inherent component of the world in which humans exist. When we say "...this has meaning," we imply that meaning is not confined to *particular* situations or beings. When life becomes meaningless it is not the world that loses meaning, but we who do so.

Meaninglessness is a form of emptiness. So we ask what is emptiness? How does it come about? Do we feel empty because we try to fill ourselves without something that won't reduce in magnitude to fit our narrow confines? This is certainly what happens when we fail to realize what the Artist knows. He knows that when symbolic awareness awakens one transcends the limits of ego-life. Unlike the common "intellectual," one is not *knowing* more in order to fill a bucket, but experiencing more in order to have deeper understanding about oneself. And this is a process that has no ending. Endings and final rewards are something craved by malignant types unable to draw on deeper resources of bioenergy. Addicted to the approval and acclaim of others, their visions and achievements must be short-termed. Their relatively short attention spans and limited life-force is not sufficient to attain the creative heights that fully express the Imperial Self.

And so for malignant types there is always the threat of "creative block" and inner emptiness. The Artist is never banjaxed in this way because he does not hold onto the symbolically transmitted gnosis that flows through his body and mind. He lets it go, and waits for the next lesson, as it were. He does not violate the law of freedom, and because of his integrity in this regard he remains free of mental and physical control.

> *When you understand that other powers direct what you are doing, there is no pride when the world applauds you, and no shame when the world scorns you* – Leonard Cohen

I am in the present. I cannot know what tomorrow will bring forth. I can know only what the truth is for me today. That is what I am called upon to serve, and I serve it in all lucidity – Igor Stravinsky

The Artist alone is able to improve himself because his mirror is the cosmos itself. By studying and marveling the ways of the living universe he knows all too well where he is mentally and emotionally blocked or lacking. With nature as his foremost instructor he ascends to greater heights of Self-awareness and understanding. With humankind as his instructor he succeeds only in falling into lockstep with those psychically crippled and blind. His work serves only to reinforce the pathogenic society which enslaves him.

Don't be an art critic, but paint, there lies salvation – Paul Cezanne

Unlike the majority of humans, the Artist is not wholly victimized by psychological ambivalence. He does not say one thing and feel another. He does not pretend he loves what he subconsciously despises. He may experience ambivalence but does so consciously rather than unconsciously. He may not intellectually understand what is happening, but he works with *feelings* and captures the interplay of his thoughts and emotions in his artwork. His personal creations represent every temperament and mood. In his symphony there are slow dirges, jaunty scherzandos and everything between. His work is therapeutic and cathartic, both for himself and his audience. As long as he gives his muse plenty of room to come forth and express itself, it will allow him the freedom to learn the symbolic language and change the world the *right* way.

Great art is the outward expression of an inner life in the artist, and this inner life will result in his personal vision of the world – Edward Hopper

The Artist works away and puts together his canvases, poems, plays and songs. All the while he realizes that his signature below is the mark of his ego rather than his Self. As a *Self* he is secure in his insecurity, that is, he is aware of nature's inexorable power. He knows that for all our hubris, nature can in a single hour obliterate the works of every human who has ever lived. Does this make him tremble or smile? Does he become neurotic or wise? If he is wise he continues doing what he does but in a completely different *way* than his cowering fellows. He knows that every stroke he paints and every word he writes can be wiped out forever by the very force which inspires his mind and heart. He is not petrified by this knowledge, just more present and grateful about the work he does. His work is not

marred by neurotically fearful thoughts but enhanced by the inclusion of his expressions of gratitude. If he is incensed, it is not because of nature's destructive powers but humankind's penchant for mindless forgetfulness and destructiveness. This is what he finds truly terrifying. It is what his work seeks to correct.

To be an artist is to believe in life – Henry Moore

As the Artist ascends to higher levels of Self-awareness he realizes that destruction is but one form in which nature expresses itself. It is also a legitimate principle of the psyche, a necessary and healthy means by which we express ourselves from time to time. Picasso said that art was the means by which we clean off from our being the dust of the world. He was right. But high art does more than blow away some dust. It puts us directly in touch with the Logos. And part of the operation of the Logos involves destruction. That which is false or unjust must not be left to stand. It must be destroyed and replaced with something more rational. The person who contemplates their mortality might be inclined to live more vividly. Similarly the Artist who contemplates the fragility of existence has a heightened sensitivity to the world within and the world without. Time becomes his teacher and friend. Under its instruction he sets about preserving what his forebears created, all that is good and pure, and at the same time works with the good of tomorrow's generations in mind. He becomes nature's agent, and in this capacity he is not paralyzed with fear over his finitude or the planet's fate. He takes care of the work at hand and from it learns what is of true importance and value. Length of days is unimportant because his concern is solely on the vital symbolic flow between himself and nature. As far as he is concerned, the termination of this communion is the end of the world.

Painting is the grandchild of nature. It is related to God – Rembrandt

CHAPTER TWELVE
MANY A FALSE PATH

> *Deprivation of parental attention, guidance, and compassionate concern can be as devastating to a child as physical abuse...The extensive empirical research inspired by Attachment Theory indicates that not having caretakers emotionally available impedes the security and well-being necessary for a child's constructive sense of personal identity* – Carl Goldberg

Most people believe life is meaningful because we make it so. That is, we are the ones projecting meaning onto experiences. This is certainly the case from a practical perspective, but we rarely comprehend what is happening to make experiences *meaningful.*

When we subjectively decide that an experience means something to us, we do so without realizing that every experience has meaning whether we believe it or not. A deeper law is that in order to experience meaning we must inhabit and engage a world that is already meaningful, or as said in the previous chapter, *purposeful.*

Because of this inherent meaningfulness in the universe we get to have subjective experiences of meaning. We then begin a process of self-deception and fool ourselves into thinking that meaning is of human design and invention. What this means is that in pathological cases, when a man or women loses a sense of meaningfulness in regards their life, meaning is not lost, only eclipsed. We might even hear ourselves say "...I was lost, but found meaning again." That's right, I *found* it again because it is there all the time, outside me. I possess the switch which slides the doors shut between myself and meaningfulness, but the latter is not strictly and only an attribute of my consciousness. It infuses *everything,* and I participate in it. When and if that participation weakens or ends, my life is reduced to ashes. Therefore if I want to fill my life with meaning, I must stay alert and work it. I must enhance my awareness and receptivity not only of what goes on within me, but of the world without. This task is made more difficult if I am weighed down by inner pangs of pain from childhood trauma. It is hindered by my failure to find out more about the psyche. Then I say, wait a minute! If I investigate the mysteries of mind, am I not using a mind to do so? If I explore consciousness, am I not doing so by way of consciousness? And is this not a paradox?

The answer to the problem is that there are two kinds of "thought" operating simultaneously. There is consciousness *and* awareness.

Consciousness we all have and know about. It functions once we wake in the morning and helps us negotiate the world as subjects. It arises due to the many complex functions of our body and *three* brains. Awareness, on the other hand, is a supervening form of cognition by which we are able to monitor or judge what consciousness is doing. Consciousness is in a mood while awareness notes the kind of mood experienced. There are, then, two voices within our heads. However, discerning which is which is complicated by the existence of the superego's voice. As we said, the superego is the moral center of the ego whereas conscience speaks from a deeper core. Conscience is akin to the awareness we are speaking about here.

So even though in infancy the voice of our Imperial Self was eclipsed and drowned by the world's racket, it does not disappear. The quieter we are the louder its voice sounds. Consciousness can go wrong, as it often does, but it is our awareness that knows something is wrong and which seeks to put it right. In other words consciousness is unable to change itself, and must rely on the more flexible and capable awareness to effect change and bring about the reintegration and upgrading of all working parts. Awareness is therefore the emanation of the centroverting Logos as it manifests in the solar world. Its action is quiet but highly active and effective.

The awareness we enjoy came about after we attained the solar phase of development. We became fully Self-aware as we became world-aware. Awareness is therefore our connection with nature. It is nature's bestowal. To abstract from the natural world, from the universe, is not to enhance awareness but to dull and even suspend it.

The traditions that insist we must ascetically deny body and world sell us techniques of self-hypnosis, not enlightenment. And we certainly do not need more self-hypnosis. We are already experts at it. We repress the Shadow Self and, as a result, walk around in a psychically dissociated state. What we need is enhanced awareness and sensitivity. And since this faculty is inculcated by way of the world, we enhance awareness by deepening our connection with the world, not removing consciousness and awareness from it. This entails being phenomenologically present. It means *Being in the World,* as the great Martin Heidegger termed it. He knew that it takes a world to bring anything to *being,* and that we do not and never have existed and functioned within the world as subjects in relation to objects.

The world is not separate from the person beholding and moving in it. This traditional Cartesian view is utterly misbegotten. Like Materialism, it is the symptom of our mechanistic relationship with

our own being, the domination of the left-brain and suppression of legitimate feeling.

My question throughout this book is why man and world are regarded as separate realities? Why is awareness confused with consciousness? Why is the role of nature largely ignored and misunderstood? Why is the body's intelligence abnegated in favor of the mind?

As we have seen, these problems have their roots in the original psychic fragmentation and despoliation experienced in the womb and thereafter. The trauma we experienced was not merely emotional but *physical.* Our chemical balance was disrupted and altered. Our nerves were shot through with anxiety. Our blood pressure and heart-rate were disturbed. Our frontal lobes were flooded and bypassed. Our neurotransmitters were hyperactivated and our neurons killed off in their thousands. Consequently, the body of the terrible mother was transformed into an object of hatred and deemed a threat to life. Eventually, after we became Self-aware, around the age of two, we inherited a subconscious antipathy to *our own bodies.* This dislike of the body is often compensated for after the onset of secondary narcissism, which in turn gives rise to exhibitionism and obsession with the body's physical appearance.

This syndrome has reached pandemic proportions in western societies, and for good reason. It is an obvious symptom of underlying body- and self-hate. But the penchant for autophobia is, as we now know, rooted in our legitimate revulsion at the body of our terrible mother. Ironically, it is this antipathy that gives rise to the secondary compensatory centroversion which propels us upward toward the solar world, but which can also undermine healthy body-mind synergy. Remember that the upward ascent to the solar world is in part a means of escape. Our Will to Meaning seeks expression, which only happens when it frees itself from the Stygian abyss of the terrible mother.

Problematically, it is this revulsion that also underlies our denigration of "Mother Nature." Our capacity for bonding with the natural order is inhibited by memories of our condition in the womb and inhuman treatment at the hands of the terrible mother after birth. This accounts for the reason why phobias exist and why we tend to be suspicious of and threatened by natural phenomena.

As children we lay scared stiff of the dark, the wind's howl, nodding trees and heaving sea. We were terrified of insects and certain animals, and couldn't wait until the "bad" weather passed so we could

head out in the sun to play. Our extroversion and hyperactivity also serves as a way to escape the memory of uterine lassitude and anxiety. We are, as Heidegger noted, future-oriented beings. Everything we do now has a purpose based on an idea of what we want to achieve and be tomorrow. Everything done in the present is for the sake of our vision of the future. The present is the time-space in which we build our futures. The past is where we first conceived of what we want to be tomorrow. The past is the time before we achieve our objectives, and the future is the time when we achieve them.

The important question is why we want to become this or that in the future. What motivates our desire to be other than we are? Again, the answer is to be found in our early psychic dislocation. The traumatized child is not concerned with the way he does things, only the end result. In fact he is generally obsessed with achievement. The healthy child is okay as he is. His pace is therefore slower. He pays attention to the *way* he does things, and raises children who are aware on this level. He and they are not hurrying toward the future just for the sake of hurrying, or for the sake of attaining a preposterous pseudo self-image of specialness, superiority and control.

> *...the destructive personality begins in childhood as a state of extreme vulnerability to mistreatment by early caretakers, proceeds to feelings of impacted self-hatred and then to self-protection by an indifference to other people, followed by attempts to feel better about one's self by acting as if one is a superior person, and finally to a transformation of the shamed person's self-contemptuous personality to that of perpetrator of outrage against others in order to demonstrate one's superiority* – Carl Goldberg

Neumann regards this hasty attempt to overcome the challenges of the solar world and achieve an image of success as the outcome of our identification with the solar father. But as already noted, the solar world is dominated by *malignant* male and female types. Healthy masculinized types are less in number and must struggle for every smidgen of success they achieve. We have also seen that in most cases society works as the terrible mother's ally. This is especially the case in the formation of the ego-ideal and superego.

What chance then does a traumatized child have of opening the doors of awareness to a deeper connectivity with nature? How does he become authentically heroic? Neumann perceptively points out that archetypally speaking we bear within ourselves not one but *two* images of the father. He writes:

> *...mythology represents the hero as having two fathers: a personal father who does not count or is the father of the carnal lower man, of the mortal part; and a heavenly father who is the father of the heroic part, of the higher man, who is "extraordinary" and immortal*
> – Erich Neumann

What does this mean? Perhaps we can agree that the malignant father – Freud's totemic father – who supposedly stands as the world-builder and conqueror, is Neumann's lower man. In this case the higher "extraordinary" man is one's own Imperial Self or Animus which forms the true foundation of consciousness. It is not fully realized or made manifest until one passes through the challenges of the lunar and solar worlds and demolishes the false idols impersonating the Imperial Self. This is the ascent and conflict experienced by the ego or child-hero. The superego counsels one strategy and campaign of attack, but its objective is not the restoration of the Imperial Self. This is because the superego has been formed by the will of the terrible mother as well as by society. The conscience suggests alternative approaches which do restore the Imperial Self to its rightful place inwardly and outwardly. As I said, quietening the racket of the frontal lobes and the world enables us to discern the voice and guidance of conscience. Its counsel is always consistent with the natural order, and never violates it. It always sets us on the right path. The counsel of the superego adjusts us to the social world, and often flies in the face of the natural order and true will. Hence the state of the world.

CHAPTER THIRTEEN
Origin of the Death Instinct

Most of the symptoms that are given by mainstream psychologists and psychiatrists for people are themselves but side-effects of deeper psychic issues. So when we hear terms like "Depression" or "Split-Personality" or "Obsessive-Compulsive" etc., we think that this explains something, when it only partially diagnoses the situation. A greater existential condition exists below these comfortably vague technical phrases – Erich Fromm

Do we mourn for ourselves after we realize how our identity was molested by childhood abuse and prenatal violence? Of course not.

We do not mourn for ourselves because we dissociated from the pain we experienced before and up to the Oedipal stages. We do not mourn because even if we are half-aware of the assault that took place on our being, we are programmed by the superego to never attribute blame where it is due. It is not "right" to accuse and penalize a parent. That's the fourth commandment obeyed by one and all, especially by those who have suffered most under parental tyranny.

Better to drown in subconscious guilt over something we supposedly did as infants to deserve the torrent of abuse, neglect or ridicule. We do not mourn because we convince ourselves that other people have suffered trauma as well as ourselves, and they don't lose their rag over it. It is antisocial to break windows and steal, but also antisocial to express deep-set feelings about one's traumatic upbringing. We do not mourn because the world is full of distractions and we mustn't live in the past. We get on with our play, studies, labor and marriages without dwelling on crimes perpetrated before we were wholly Self-aware. And our self-deception might work well except for the more truthful dynamics of our bodies and brains.

Despite the dissociation caused by the frontal cortex and superego, and prohibitions against deep feeling levied by society, our bodies and minds find ways of exorcising the memory of trauma. This process brings about moodiness, physical illness, mental incompetence, moral deviance and even psychic derangement. However, as a few perceptive thinkers noted, our physical and psychological discomfiture occasionally spurs us to ask deeper questions about the health of the world. Dealing with personal sickness can awaken a desire to cure the greater problems we see around us. It can lead us to realize the underlying and unseen connections that exist between personal crises

and those suffered by humankind as a whole.

At the root of personal trauma lies the memory of ancestral trauma which first dislocated our forebears from the order of nature. We have repressed these racial memories, thereby creating the so-called "unconscious." After dividing our minds so, we are able to also repress memories of subsequent unpleasant experiences into the same dark dungeon. It is a travesty that perpetually occurs personally and socially. History, therefore, not only marks the trail of humankind as conscious beings deliberately forming and attaining desired goals, but of humankind as dissociated and self-divided. But what does it matter, we retort. Whether one person or a million people suffered past trauma, we must resolve and get on with what we are doing. Productivity must be of an external type, and art must express what is happening socially and politically. By improving social conditions we abolish suffering of all kinds. It is poverty that causes children to be harmed and traumatized. It is material lack and other legitimate frustrations that forces parents to punish or neglect their children. And no doubt this is true to an extent. But as I show throughout this book, the seeds of violence, both domestic and social, lie in the ancient past and our penchant for repressing race-memories of ancient cataclysm.

A vicious cycle has thereby been set in motion. Our personal consciousness grows out of and sits over collectively repressed memories of ancient trauma, and yet our individually experienced trauma stirs the earlier to life. The means by which we escape memory of one becomes the means by which we awaken memory of the other. As far as our consciousness is concerned, to disown one is to attract the other. The solution? As a result of our profoundly dissociated state we seek refuge in our new, less disagreeable surrounds, and take comfort as docile members of the Crowd.

> *...the sick individual finds himself at home with all other similarly sick individuals. The whole culture is geared to this kind of pathology. The result is that the average individual does not experience the separateness and isolation the fully schizophrenic person feels. He feels at ease among those who suffer from the same deformation* – Erich Fromm

Yes, we conform to the norms and standards of the crowd and embody its values. These values in turn shape our ego-ideal or image of ourselves. We are now able to judge other people in the world around us. We become active members of the crowd and have no problem penalizing and silencing anyone who contradicts the edicts of the many. Such individualists are ostracized and vilified.

This process of suppression is the direct cause of our own acts of *repression.* It is the symptom of our identification with the malignant uroboric father. As authoritarian personality types we soon learn to cover up our sado-masochism with smiles and talk of liberty and justice for all. We set about looking and acting like ordinary well-adjusted people absorbed in the work of finding the right partners and starting families. As we go about this business we have no idea that we are merely setting up situations where we get to experience and exorcise our own childhood trauma. What is it like to be master? What is it like to be in control over every biological and psychological activity of a dependent? What is it like to be exclusively needed and relied upon for weeks, months and years? What is it like to lord it over a submissive, dependent human being? And so on. This and more constitutes overt *adultism,* a cycle of dysfunction in which everyone is involved, parents, children and society alike. The superego and ego-ideal are the psychic machinery keeping the cycle going, and society's parameters the external means by which this particular form of exploitation is maintained and furthered in the vast majority of *traditional* societies and homes. In short, the necrophilous home and society become the shelter for *selfless* men and women who will, as Jung said, do anything no matter how absurd than face the condition of their souls.

Is there a way of breaking the cycle of dysfunction? Yes, there is. As I said at the outset, the cycle begins and ends with the mother. We have shown that each stereotypical mother, like the archetypal mother, is dual aspected. She can be either a caring dragon mother or terrible dragon mother. Most Jungians believe it is her physical capacity as a breast-feeder and nurturer that determines her image. However, as I show, a woman is already so defined *before* she conceives. Her relationship with her own dragon mother decides whether she becomes a malignant or non-malignant type. Before she conceives she may already be a feminized or terrible female, full of subconscious self-hate. In this case it is her own disposition and intent that makes her a terrible dragon mother. After she conceives it is her often self-depreciating self-conversation which interferes with the psychosomatic development of her fetus and infant. This act constitutes a violation of her infant's Self-image which uses the mother's body and consciousness as a kind of canvas or sounding board. The infant has no way of knowing what kind of neurotic content comes back along the signal he sends out, and how his authentic Self-image – forged by the Will to Meaning (Logos) – is warped by it.

The person tied to mother by malignant incestuous bonds remains

> *narcissistic, cold, unresponsive; he is drawn to her as iron is drawn to a magnet; she is the ocean in which he wants to drown, the ground in which he wants to be buried...if there is no way of being related to mother or her substitute by warm, enjoyable bonds, the relatedness to her and to the whole world must become one of final union with death* – Erich Fromm

Fromm was also aware of the self-deception of mothers who convince themselves and everyone else around that their intentions are wholesome and true. He writes:

> *If she is herself a cold, rejecting, necrophilous person, she would make it difficult for the infant to develop a warm, affectionate relationship to her...It is sometimes also difficult to discern the fundamental coldness of the mother toward the child when it is overlaid by the conventional features of a sweet and loving mother*

A child's refuge from this barrage of incestuous necrophilous energy is *lack of feeling.* He or she decides to feel nothing of what happens to them, and to ignore the hypocrisy, insincerity, double-standards, immaturity and violence typical of its parents. Eventually the child also suppresses its *legitimate* feelings of hostility and anger toward its parents. It is this act which sets the foundation of the moral center or superego. It is this act that coerces a child to fall into lockstep with the wishes of the parents. This conformity sets the foundation of the ego-ideal or image of oneself. If rewards are forthcoming for this act of submission, as they often are, the child becomes addicted to winning them and maintaining his persona or pseudo-self. He becomes a willing part of a society made up of people in a similar existential mess as himself. Collectively, types such as this throw up authority figures to lead them and reinforce the status quo physically and psychologically. A chosen leader is bound to be not only an authoritarian type but a malignant type as I define it. He (or she) is not a champion of Self-determination and freedom. But the morbid image he presents of these virtues is wholeheartedly accepted by the vast majority of his docile followers. Ironically the most devious among society's leaders galvanize their power by exciting subconscious memories of ancestral and personal trauma. They know what the ordinary person is never supposed to know, that so much of what constitutes their life is not a longing for freedom but a desire to be free of freedom. The docile type achieves their desired end by viewing their role in terms of the religion or class to which they belong, the family background from which they come and the socially-approved political ideas they espouse. For them freedom lies not in authentic Self-expression, but the act of conforming to the *consensus*

trance.

> *The analyst finds many patients incapable of criticizing their parents at all; others, who, while criticizing their parents in some respects, stop short of criticizing them with regard to those qualities they themselves have suffered from; still others feel guilty and anxious when they express pertinent criticism or rage against one of their parents* – Erich Fromm

Not only does the child repress legitimate feelings of antipathy toward its parents, it also dissociates from its need for care. For all its cries the child did not succeed in receiving parental approval and care. Therefore at a given point its needs and cries cease. The natural is suppressed and should such a desire for care arise later toward people outside the family unit, it is also curtailed and disowned. The child says silently to itself "...If my parents couldn't love me then who else will?" The child grows to adulthood, entering and exiting relationships with this mantra playing endlessly in his mind. It never occurs to him that he has the freedom to cultivate Self-love and in that state move to bond with others in the world. He never says to himself "...Okay, I don't need your care after all, because I love myself." And the Self-love we are talking about is not the same as the self-approbation characteristic of malignant narcissists. The latter is a façade brought about by way of the superego and ego-ideal. It is a condition of self-worth while one operates as a *pseudo-self*. It is not a true expression of the conscience and Imperial Self. However, in a world of similarly self-deceived sado-masochistic people it works just fine.

> *The annihilation of the individual self and the attempt to overcome thereby the unbearable feeling of powerlessness are only one side of the masochistic striving. The other side is the attempt to become a part of a bigger and more powerful whole outside of oneself, to submerge and participate in it. This power can be a person, an institution, God, the nation, conscience, or a psychic compulsion* – Erich Fromm

Human destructiveness has been pondered by many astute thinkers. Freud himself attempted to explain it by way of his Thanatos Theory. He spoke of a "Death Instinct," but erroneously believed it was a biological principle to be found in all sentient life-forms. Although he had interesting things to say about humankind's penchant for violence and destructiveness, he failed to see that it is the parental and social settings in which a child grows up that cause sado-masochistic tendencies and ultimately incline a person toward habitually necrophilous behavior. The stagnancy of energy, lack of interest in life

and creativity, unproductiveness and mediocrity which beset so many people is not the consequence of their genetic and biological programming but of parental and social conditioning. The great Otto Rank acknowledged this and correctly rectified Freud's Thanatos concept. He, like several humanist and existential philosophers and psychologists who came later, realized that our Death Instinct or drive manifests itself in the very repression addressed throughout this book. Repression is a form of violence against the Self. Rank and his followers also realized that man's blind conformity to social norms and lack of differentiation from crowd-consciousness also serves to deaden creativity and productivity. They understood that the robotic organization man, behind his cubicle or on his cell-phone, slaving for some faceless corporation, fully embodies the Death Instinct.

Anna Freud (1895-1982) updated her father's ideas and correctly presented the broken society as the origin of pathology. She understood that the individual's existential problems lie in the constitution of his superego and ego-ideal rather than of his id or unconscious.

Reich's armoring is also a manifestation of the Thanatos principle. Our identification with the malignant father-figure means living up to an inflated image of masculinity which in turn warps the natural feminine energy within us. In other words the hyperactivity of the frontal lobes and sympathetic system inhibits the parasympathetic system that not only quietens anxiety and hypertension but attracts us to serene and restful natural locations. When this system is banjaxed it cannot prevent us from becoming addicted to hyper-extroverted activity in sterile urban settings. It cannot countermand the violent impulses which manifest in dangerous sports, violent video-games,

business competitiveness, gang-related crime and ultimately war.

As I show throughout this book, violence of all kinds is not confined to the world of men, and the idea that this is the case is absolutely spurious and wrongheaded. I show that violent men are, for the most part, born and raised by violent women:

> *That male aggression is basically different from destructiveness or cruelty is confirmed by the fact that there is no evidence whatsoever that would lead to the assumption that women are less destructive or cruel than men* – Erich Fromm

Sad to say, as things stand, corrupt and destructive women are rarely ever penalized and punished. Indeed, for the most part, men remained incapable of acknowledging the criminal history of womankind. Their irrational deification of women renders them incapable of setting things aright. They prefer being emotionally crippled and sexually enthralled by every seductive woman crossing their paths. As I have stressed many times, it is for women to step up to the plate and set things aright.

Regrettably, women's interest in their own psychology is a very recent phenomenon. It dates to about the 1930s, and has progressed at a snail's pace ever since. This is most revealing, although the reasons should now be obvious. Nevertheless, the fact remains that it is women who must gain greater insight into their psyches. They must accept that their understanding and behavior determines social and personal evolution.

A terrible mother is on some level aware of her crimes against her child. She may not feel guilt or shame over her actions, but she knows that her child probably subconsciously despises her, body and soul. She knows her child harbors considerable anger over what has happened to him at her hands. She knows that legitimate emotions boil beneath the surface, leading to her child's autism, insecurity, petulance, tantrums, anxiety, marital crises, alcoholism, moodswings, phobias, depression, delinquency and criminality. Rather than have these underlying emotions erupt toward her, she prefers they are expatiated in other ways. And so we see why most women have been so loath to rise up against world wars and other genocides that have occurred on this planet throughout the centuries. The malignant female does not hanker to escape city life or get back to nature. She makes do with a goldfish, caged cockatiel or cat. She is not interested in letting her inner violence be broadcast to the world, and so she prefers to avoid expressing political ideas, although she is quick to

associate herself with popular movements that insist on conformity and suppression of individuality.

As I point out in my article *Malignant Feminization and the Modern World,* toxic women are hellbent on seeing societies regress to lunar and autistic levels. We see the evidence for this everywhere we look today.

Women of this kind fill the churches, schools, colleges and universities. They make up the bulk of social workers and nurses, and are now able to rise to more exalted and powerful positions in corporate and political bureaucracies. They are no longer an unseen force behind the male-dominated thrones of the world. However, we are wrong to expect positive changes in the state of the world because of their presence. Things will either remain as they are or get steadily worse. This is because the main role of malignant women is still birth and child-rearing. The sociopolitical forces that women play a dominant role creating, work on the children they rear. Malignant women are therefore disingenuous if and when they blame "society" for maladjusting the children they give birth to. They habitually and assiduously avoid addressing their own responsibility in the process of turning their offspring into dehumanized bureaucratic adults. Sadly, there is no reason why this situation should change any time soon. Indeed, it is a problem that is bound to remain at the bottom of the world's to-do list. The more women in power, the more we are likely to see every other conceivable cause given priority over the problem of the female psyche.

I have chalked out the ways in which a malignant mother undermines her child's sovereignty, but must emphasize at this point that by breaking the spirit of her child, and by leaving him no option but to submit to her will, she condemns him to *identify with the object of his hate.*

This identification becomes the seed of many pathological syndromes and complexes. It sets him up as a docile body, bowing before every imperious authority telling him what do and believe. By crushing his capacity for Self-expression and forcing him to numb himself to legitimate feelings, he is condemned to express himself passive-aggressively. His violence, although for the most part introjected, rises to the surface now and then. He half wants it to since it is the only time he actually *feels* at all.

His identification with the terrible mother also makes him psychologically necrophilious. This is used by his equally

necrophilious political leaders who know he's only too willing to sacrifice himself for their "holy causes," of which there is no end. He is only too eager to sign up, suit up, and express his anger on the field of battle. He's eager to do it at the local pub or in front of the big screen TV during the game. He orders his wife about, and yells at the kids. If he is fortunate he gets to harass poor subordinates at work, or on the football field, school yard or parade ground. He certainly hungers to harass anyone who impedes or contradicts the flawless leaders he has put in place. They know they can call on him anytime to annihilate enemies in far off lands. He has learned how to destroy what he *thinks* is about to crush him.

None of this violence and destructiveness is hard to understand. If the company of a gang or crusading thugocracy has replaced his troublesome bond with his terrible mother, his attitude toward his participation with them is as ambivalent as it is with her and her symbols. Power replaces love and punishment is preferred over rejection. He is forever tossed between repulsion and attraction, identification and antipathy. If an enemy challenges the group with which he has identified, they are despised and soon annihilated. If members within the group vilify him for some reason, he seeks their downfall. If his chosen sect offers him an inflated mother-image to venerate, he is overjoyed. Now he can carry the images of Mother Mary or the Lady of Guadalupe in his heart, and ask them for the protection and care denied by his earthly mother. If his sect repudiates and renounces body and world, he is elated. He is now able to condemn the world as evil. Nature and the world are to blame for his sorrows, not his parents.

Even if he does find his parents wanting, he does his duty and forgives them. As said, his identification prevents him seeing the reasons for his inner discombobulation, low self-esteem and emotional insecurity.

After all, he says, who is he to cast a stone? His parents are well-liked and active in the community. They are always showering nephews and nieces with gifts, praise and advice. Sure they made mistakes here and there, but they are made of the same humble stuff as everyone else. Blame poverty and oppressive social forces.

And if I want, he says, I can replace my imperfect parents by the Guru or God.

And who are we to judge? If his sect offers him techniques for self-hypnosis by which he can not only enter a sublime trance but attain some chimera of enlightenment described by the sect's boss hog, he is

ecstatic. If his sect mortifies the flesh, he sets about mortifying his flesh. He'll whip himself until he bleeds because this is, after all, the physical outplaying of what he psychically suffered during preconscious periods of development. If his fellows believe that attaining enlightenment entails a life of selfless labor in the name of God, he willingly signs on, picks up his trowel and does as he is expected to do, taking great pride in the bricks he makes and sets in place to form the rotten hierarchy under which he and others altruistically slave. And if his fellows believe that only by forcibly converting or massacring their enemies will they win their places beside God, he sets about sharpening his sword or loading his cannon.

This type of man subconsciously believes he is re-establishing the lost relationship with his terrible mother. In any case the only "peace" he finds is in the anticlimactic exhaustion that follows his competitive, violent exertions. But this brief repose in the feminine bower does not feel warm and nurturing, but cold and empty. That is why he never remains in the state for long. His fate lies elsewhere. He is the world-builder plagued by worry about how limited his time is to achieve his many goals. As a result of this anxiety about time, he decides to team up with other malignant types in order to hasten the process of getting things done. He unites his will with that of like minds and finds that he now has the might and right to forge ahead toward his objectives, be they material or intellectual. Again, we see how the endemic collectivism of the solar world comes about.

Historically, the perpetrators of evil in all its forms have had little to deter their antisocial exploits. Critics of society, like psychologists, are few and their disciplines relatively new. They are bound to study humans by way of what they do in the world and the way they conduct themselves in relationships. But during the centuries before Freud and the advent of psychological analysis and insight, evil people acted despicably without needing to ponder the underlying causes for their deeds. Indeed evil people today often have little capacity for Self-observation and empathy.

The point is that we now do know how to monitor and analyze our personal behavior, as well as understand the motives behind what other people think and do. This knowledge and ability has profound relevance for the future of humanity. As I mentioned in the Introduction, it is essential that more people become psychologically aware and contemplative. This does not mean they must change what they do on a day-to-day basis. It means only that their *way* of doing things changes. And that is a big step forward in itself.

As Immanuel Kant knew, if a person gets everything he or she desires by the end of their lives, but came about it immorally, they will not be able to experience authentic happiness. This holds even if they were able to win the approval of their fellows. The immoral person may be rich and secure externally, but they are divided within their being. This is why, for thinkers such as Kant, morality is vital. And we agree wholeheartedly with him. Living a moral life does help one to find legitimate contentment. But there is no way of living morally if our center of morality has been formed by a terrible mother and the society which acts as her ally. Our identification with her dictates and wishes causes a deep scission within ourselves. The rift widens after we are born and forced to obey her commands. She wields considerable power, and calls the father and representatives of society to her side if she finds her control challenged. Only when she senses that one's will is crushed and that there is no longer a Self-defining, Self-motivated person before her, does she offer forth what she takes for approval and care.

We see from this that our desire to live morally is compromised by the relentless undermining of identity and will. And if happiness is not to be found by way of moral activity, we seek it wherever we can, finding it only spasmodically in fleeting sensual experiences. We soon become addicted to our banal pastimes since only through them do we find a measure of contentment. These shallow escapes are increasingly endorsed and supplied by society, which has given rise to an all-pervasive "entertainment" industry growing larger every day. As we become increasingly addicted to this mode of stimulation we become more and more will-less and compliant. And so another vicious cycle of dysfunction is set in motion. We forsake lasting happiness for momentary insubstantial euphoria, and eventually even the ersatz moral center atrophies. Even the superego ceases functioning properly. Conscience does not take its place, but remains occluded.

So what does happen? The whole of society decides to lower the bar when it comes to establishing what is right and wrong. And that is where we find ourselves today. More dishonesty, fraud and blame, more entitlement and narcissism, more extroversion, superficiality, deviance, perversion and mitigation for moral infraction; more civil unrest and skyrocketing levels of microagression and heinous crime.

> *Individuals who have had birth trauma and later emotional deprivation both were found to be six times as prone to commit violent crime as those who did not have similar traumatic experiences* – Arthur Janov

> *My clinical experience has shown that beneath the vicious persona of violent and destructive people is a great deal of inarticulate hurt with the fear of still further emotional injury* – Carl Goldberg

The remedy to this pestilence is more heroism and Self-esteem. This entails strengthening the voice of conscience over and above the bark of the superego, which means improved education. This is not the place to expound the merits of Steiner (Waldorf) or Krishnamurti schooling in comparison to that offered by the state apparatus, but I do say that the home environment is the place where a child's conscience first gets to express itself, if it can. When parents reinforce its expression, all is well. When they are threatened by it, and when they seek to silence it, there is hell to pay. There is no improvement existentially or socially. There is no happiness for work well done, only duty and enslavement to the will of one's elders. There is no justice or equity, only adultism and exploitation. There is plenty of activity, but little to no productivity. There is plenty of conformity but no Self-awareness.

Crucially, the person whose Will to Meaning is obstructed finds themselves unable to recognize reality. They eventually end up despising reality, and are no longer instructed by the Natural Order. They are bound to fill their psychic abscess with the instruction of authorities deeply threatened by independence and freedom. Once the natural ceases to be an object of care, docile urbanized men and women are destined to become either neurotic or psychotic.

As malignant mothers come to dominate society, and as the men they cruelly raise selflessly concentrate their energies building regressive societies that breed an increasing number of narcissistic girls and adult women, the weeds of pathology take firmer hold, never to be uprooted.

> *...the Great Mother goddess of Crete, the Demeter of the Greeks, is, as mistress of the underworld, also a goddess of death. The dead, named by Plutarch "demetrioi," are her property* – Erich Neumann

APPENDIX ONE
The Uroboros

The uroboros or snake biting its own tail is an ancient motif that, for mythicists, Jungians, and some other psychologists, personifies the Great Mother and her stereotypical representatives.

Of course the average mother does not consciously see herself as a representative of an archetype first formed and venerated throughout humanity's primeval past, but this does not matter. She unconsciously replays many key archetypal dramas and scenarios associated with the antetype whether she realizes it or not. In other words, she does as all women do in a culture without conscious awareness of the origin of the tendencies she experiences and acts out. Her identification with the "terrible" aspects of the great Gorgonic or devouring mother perpetuate the cycle of dysfunction that has profoundly negative consequences for the culture of which she and her family are a part.

Symbolically the mandala serves much the same purpose as the serpentine uroboris, enclosing a microcosmic space which separates the fetus from the universal transpersonal essence. In many mandalas we see what appear to be demonic figures, especially outside the circle. This is also the case in some Native American sand-paintings. These forms, whether they are seen outside or inside the central space of the mandala, represent the threatening aspects experienced by the fetus in utero. Since anxiety is the primary emotion experienced in

utero and at the moment of birth, our conceptions and perceptions are always tinged with a certain level of anxiety. The mind of neurotics is, however, more than tinged with anxiety. It is often overwhelmed by it.

When paranoics and schizophrenics tell of belittling voices coming from the "walls," or when they speak of being attacked by death-rays and magical beams, we understand that they are recalling, in garbled form, memories of their disturbed time in utero, when they felt poisoned, enervated, shocked, or in some other way systemically unnerved. When schizophrenics speak of feeling spiders or ants crawling over them, we understand that their "delusions" actually reproduce experiences in utero. They are relating how alien they feel in their own skin, and how everything around them causes physical and psychic pain. In these cases their skin represents the embryonic bag (placenta) in which psychosomatic pain was first experienced.

As Otto Rank brilliantly pointed out, the entire universe is, to most schizophrenics and paranoics, nothing less than an external imprisoning womb, as frightening, hateful and devouring as the original. Schizophrenics and paranoics, like other neurotics, are malignant types unable to function effectively as one of the four ubiquitous malignant types described in the Chapter Three. Rank also shows how our concept of hell – the subterranean abode in which sinners burn and suffer eternal punishment – is also based on the conditions experienced in utero.

APPENDIX TWO
Otto Rank and Psychoanalysis

> *All too many people do not live their own lives, and generally they know next to nothing about their real natures. They make convulsive efforts to "adapt," not to stand out in any way, to do exactly what the opinions, rules, regulations and habits of the environment demand as being "right." They are slaves of "what people think," "what people do"* – Jolande Jacobi (*The Way of Individuation*)

Otto Rank believed that everything we do, and have done throughout history, is based on our underlying desire to return to the womb. What if this was correct?

Since this is physically impossible, we set out to find or create a womb-like state or existence by which to replicate the end we subliminally seek. We wish for a simulacra of the womb to which we cannot physically return, and our ways of finding one are, according to Rank, ingenious and manifold.

Art, science, philosophy and psychology are not excluded as means by which we achieve the desired end. However, there is a complication. Since anxiety was experienced in the womb, and since anxiety is the basic mood tinging all later conceptions and perceptions of Self, other and world, it inhibits the desire to return to the primal condition. This means that our desire for the restoration of the original symbiosis is ambivalent.

People can be divided into those who simply wish for a return to the serene uroboric repose, and those who deeply fear as well as desire such a return. Both desires give rise to the common forms of neuroses. If anxiety over not finding a womb-like state overwhelms the ego, one displays depressive and catatonic tendencies, as well as guilt and masochism. If anxiety arises because of the fear of return, schizophrenic and paranoid tendencies are displayed, as well as manic and obsessive-compulsive trends. With this in mind we are able to precisely diagnose the world's foremost problems.

Regardless of what manifold shapes it takes, human endeavor suffers perplexing problems on two main fronts. There is anxiety in our attempts to locate a simulacra of uroboric repose, and anxiety from entering it. The result is ongoing confusion, anger and conflict. Are we now able to understand the underlying reasons for the constant

foment in our world? Now do we understand why peace and happiness are so absent for all our efforts and high-sounding words?

Rank understood that ancient man did not introspect. His desire to actualize the uroboric condition led to expressions characteristic of ancient man, such as we read and study in mythology, anthropology and ethnology. Ancient man's fear of the dark, reverence for water, ritualistic sojourn in underground caves, deification of the great mother goddess, rites of castration, supplication to the terrible goddess, and so on, revealed to Rank ancient man's preoccupation with the regressive desire and fear of it.

Later, as modern cultures became established, man developed the capacity for introspection. The inward-looking capacity led, in the twentieth century, to the advent of psychoanalysis and depth-psychology.

These are, according to Rank, the means by which modern man creates simulacras of the original womb-like state. As far as he was concerned, Freud merely responded to the unconscious desires of western culture to achieve the secret end when he set about the studies that led to the creation of psychoanalysis. Of course Freud was, according to Rank, unaware of the reasons for his interest in the human psyche, and why he was ultimately driven toward founding his school.

The great psychologist and thinker Otto Rank (1884-1939)

Generally speaking, when a patient enters Freudian and Jungian

analysis, they know full well that they will be talking interminably about their *childhood* and troubled relationship with their parents. They may be hypnotized by the therapist and asked to recline on a couch. The therapy room may have soft lighting and be restful and calm. The therapist ends up being a representative of the parents in both their permissive and punitive aspects. All this is acknowledged intellectually by most therapists, but Rank sees the therapist as one who unwittingly participates in a mutual fantasy with the client. He too wishes to reproduce the prenatal situation for himself, and his occupation and skill permit him to approach the desired end. Indeed, so effective is psychoanalysis in this regard that people might even be inclined to concoct and simulate all kinds of neurotic tendencies to avail themselves of therapy although not for reasons consciously comprehended by them or the therapist. Indeed a professional psychotherapist might even concoct plausible theories and paradigms that serve the regressive urge.

Carl Jung's "Collective Unconscious" is, according to Rank, such a metaphorical device. It is simply a mentalized simulacra for the womb-like state. The Anima and Animus "archetypes" merely reproduce the infant's mother and father, in both their good and bad aspects.

Given Rank's profound insights into the way we artfully, if subconsciously, recreate the primal condition, we see that as far as psychoanalysis goes, the only legitimate schools include, first and foremost, those created by Wilhelm Reich, Alexander Lowen, Arthur Janov and Ludwig Binswanger. Those founded by humanists and existentialists are also less spurious. These include the methods or schools created by Erich Fromm, Karen Horney, Viktor Frankl, Carl Rogers, Nathaniel Branden, and others of their kind. The existentialist school of Ludwig Binswanger is of especial interest because it is based on the philosophy of Martin Heidegger.

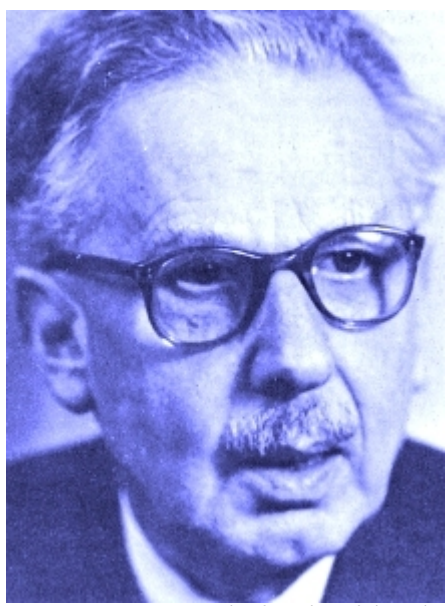
In this school the emphasis is not placed exclusively on dreams, fantasies, regressive urges, Oedipal stages, abuse, or parental dysfunction, although these are certainly accepted as important aspects in the development of personality. The emphasis is certainly not placed on a supposed "unconscious" populated by "archetypes." It is on the patient's current feelings and actual interactions with the world. What is he feeling *now?* What troubles him about himself? What troubles him in his present relationships? With whom is he spending time? What does he do of a day? What are his interests? Is he grounded and aware of his body, or does he spend too much time unproductively thinking and feeling? What is he involved in creating?

How much time does he spend alone or in nature? How much of his time is taken up in superficial pastimes and domestic or professional duties? In the company of other people, how does he usually come across? Is he forthright, aggressive or submissive? And most importantly, is he plagued and paralyzed by shame at his choice to avoid living authentically and productively? For Binswanger, a human being is really three people in one. This is because he occupies three time-spaces or realities. He inhabits and experiences the *Eigenwelt* (or Self-World) of his own thoughts, feelings, desires and troubles; the *Mitwelt* (or With-World) of relationships with other people; and the *Umwelt* (or Around-World) of nature, elements and animals. How he acts in each of these worlds is taken into consideration and analyzed. If he displays neurotic patterns, the analyst tries to find out where they are oriented and where they originated. Are they due to his dysfunctional relationship with himself, other people, or the world in general? Or is he suffering problems in all three areas? In this scheme there is nothing abstract or hypothetical. It is purely *phenomenological,* and in accord with the teachings of Martin Heidegger. Heidegger regards man as a Being in the World, a being *made* by the world. Everything man is and embodies, whether it is senses, emotions, intellect, dreams or unconscious, also inhabit the world which is primary and all-encompassing.

The existentialist school therefore places the emphasis on man and his world, noting that as far as most neurotic people are concerned, the world as it is plays little part in their existence. The schizophrenic, for example, endures an exceptionally emaciated existence. He not only withdraws from people, which is understandable to a degree, but also shuts out the nonhuman natural world to boot. Heideggereans and existential psychologists regard man as a cultural *and* natural being, and encourage individuals to step beyond their limited domestic and professional roles in which they experience defeats, failures, criticism, rivalries, hang-ups, phobias, obsessional thoughts, and so on. It is in our roles that we judge our competence and that of others. We compare and contrast, compete, dominate, feel guilty for dominating or being dominated, guilty for not standing up for ourselves, and so on. The more we become absorbed in the role the more anxiety plagues our minds. Once we step beyond our roles we treat ourselves more sensitively and affectionately, and change the nature of our relationships with others. We see that their dysfunctional acts are based on the same underlying quandaries we once experienced, and are less likely to get upset when and if they act inappropriately toward us. An existential psychologist wants us to see what needs prioritizing in order to develop Self-esteem. They want us to learn how to turn

weaknesses into strengths. For that to occur we need not incessantly dwell on the past or on parental mistreatment. We step out of our parent's shadow and the confining roles they expect us to play. This divorce constitutes an act of *Self-love.* It removes the shame and anxiety of living inauthentically and leads to a greater sense of Self-esteem. Indeed, anxiety is the means by which we become authentic. It goads us to live deeply and purely. If anxiety did not arise within us, say existentialist psychologists, we would continue robotically conforming to the world and ways of *Das Man.* As far as they are concerned anxiety is a *legitimate* mood and must not be anaesthetized and quelled. They look disfavorably on the man and the society that works to medicate a man so he is unable to face his anxiety and shame.

> *Anxiety is an even better teacher than reality, for one can temporarily evade reality by avoiding the distasteful situation; but anxiety is a source of education always present because one carries it within* – Rollo May



Ludwig Binswanger (1881-1966) was the founder of the school of Existential Psychology. His ideas were largerly based on the profound teachings of Otto Rank and Martin Heidegger.

For existentialist psychologists a man must not be addicted to and obsessed with the approval of other people. He must heighten awareness of inanimate things and their effect on his life. He must be willing to escape busy, sterile, urban environments and spend more time alone in nature. He must become productive. He must work with his hands and learn who he is and what he is capable of by interacting

in simple direct ways with the world of things. Through his productivity he shifts his focus to the *way* he does things, which in turn opens the way to individuation. He refocuses energy on himself in a non-neurotic way and shifts the center of gravity to the present and future rather than the past. If he works on planting and tending a garden, he focuses on the end result and happiness he gets by working, but most importantly he focuses on the work as it commences moment by moment. He is so preoccupied creating that he becomes less inclined to worry and stress about non-essentials. He is less likely to get upset and discombobulated when other people do not give him approval. He is able to free himself from enslavement to other people's opinions and expectations. He works hard and appreciates taking rest. He notices the beauty around him and how other people's expertize teaches him how to improve his own work. Thus he learns the difference between envy and admiration. He sees people admiring his work and how it inspires them, and is encouraged to produce more and widen creative interests. In the end he may begin teaching what he knows. By working well at something he finds that he is not even mentally conscious of himself or the time that passes. Nor is he overly concerned with the reasons behind what he is doing. The *doing* is what matters most. It brings him to life and teaches him what he needs to know about himself and the world. Although he cares about what happened to him in the past, he sees it from the right perspective. He knows it is wrong to self-sadistically re-punish himself a thousand times by morbidly dwelling on horrors of the past. He laments what happened, faces the feelings his memories evoke, and places blame squarely where it is due. He forgives himself and relocates himself steadfastly in the present. There are plants, animals, projects as well as people that need his immediate attention and care.

> *The attempt to win the approval of the very people who in fact negate us as human beings becomes the driving force in our life* – Arno Gruen (*Insanity of Normality*)

For Reicheans the physical *body* is of supreme importance. It is the non-hypothetical, all too real "unconscious Self." Alexander Lowen focused almost exclusively on deconstructing body-armoring in the manner explained and practiced by the great Wilhelm Reich. This simply means turning the patient's attention to the body and the bioenergy. It means restoring *real* feeling. It means getting the patient out of their head and the pseudo-feelings that take the place of authentic feelings. The Reichean approach is similar to that adopted by the great Arthur Janov, whose intention was also to get a person out of their heads and their ideas *about* their problems. The body's innate intelligence is awakened and old underlying feelings of fear,

rage and abandonment gradually reawakened. In all these cases, and for all these schools, the emphasis is on returning one to a direct, productive consciousness of and interactivity with the body and world of nature. In this sense these are emphatically pragmatic rather than theoretical systems. They focus on homeostasis, balancing the sympathetic and parasympathetic systems so negative thoughts and feelings do not arise to paralyze one's being and break the connection between Self and world.

From one perspective, this approach can be equated with what Jung referred to as Shadow Work. Indeed the Reichean view of the *Body as Shadow* is less abstract and decidedly more practical and effective than Jung's nebulous concept. In our opinion a combination of the techniques pioneered by Reich, Lowen and Janov, more than suffices in combatting neurotic tendencies and restoring health on all levels.

Wilhelm Reich (1897-1957)

Arthur Janov

APPENDIX THREE
Rights and Wrongs in Freud

Freud went further than anybody before him in directing attention to the observation and analysis of the irrational and unconscious forces which determine parts of human behavior. He and his followers in modern psychology not only uncovered the irrational and unconscious sector of man...s nature, the existence of which had been neglected by modern rationalism; he also showed that these irrational phenomena followed certain laws and therefore could be understood rationally – Erich Fromm

FREUD WAS MORE CORRECT than Jung when it came to assessing the purpose and meaning of dreams. For the most part dreams cryptically bespeak and process our underlying need to return to the womb. They also express and process the rage we feel toward the many blocks apparently preventing the return. Since these obstacles are manifold, dream symbolism is likewise plentiful as well as garbled. As the superego develops and repression begins in earnest (at the onset of the Oedipal stages), dreams tend to become increasingly vague and unreadable. The mind attempts to cover a dream's true intent and meaning with all sorts of fantastic coloring and attire, but this is not to say that the "wardrobe" – the "collective content" as Jung calls it – has important meaning in itself, regardless of how dramatic, mysterious and archaic it appears. The mind certainly dredges up antique motifs from the unconscious or race-memory, but does so for relatively pragmatic reasons. It does so in service to the commands of the superego which prevents taboo feelings, unrequited desires and urges from worrying and impairing ego-function. In other words, we habitually hide the *true* meaning of dreams from ourselves. To begin deciphering a dream's camouflage and to make all sorts of speculative and grandiose statements and theories about it is, according to Freud and others of his school, mistaken and counterproductive.

Sigmund Freud (1856-1939)

This is where Jungians disagree. As far as they are concerned, neurotic traits derive from other sources than the repression of the regressive desire for reabsorption in the mother. However Jungians do not satisfactorily explain why the dream content they are concerned with, allegedly emitting from the deep unconscious, is garbled and subject to repression. If we have nothing to fear we do not dissimulate and hide. The meaning of a dream is repressed and displaced because it represents feelings, desires and intents we are consciously anxious about and ashamed of, and that we know incites obstruction and punishment of various kinds. The threat of punishment can only come, as Freudians emphasize, from environments the child physically knows – those of home, school and adult world. The superego has no need to waste energy suppressing thoughts, ideas, images and fantasies that are *not* taboo.

> *...the child's interpretation of parental demands and prohibitions becomes magnified so that the superego demands are often more extreme and violent than the actual demands of the parents in reality...The guilt and punishment which a child feels he deserves and fears for some minor infraction is frequently many times more intense and severe than that which his parents will administer* – Perceval Symonds (*The Ego and the Self*)

Otto Rank's opinion, as expressed in *The Trauma of Birth,* gives us the impression that, as far as he was concerned, Jungians are wrong to attribute to dreams meanings they do not have. The unconscious is to be seen as an *internalized womb,* the mentalized simulacra of the one to which we so ardently wish to return. Since it is a fiction it can

contain whatever one wishes it to contain. It can be anything one wants it to be, and can do anything one wants it to do, no matter how bizarre, awesome and marvelous. Moreover, if ancient man was not, as we assume, capable of introspection, how did the so-called archetypes of the Collective Unconscious arise? But even if their existence is due to the phylogenetic processes described by Jung, the position of Freud and Rank is not contradicted. If Rank is correct, Jung's Shadow archetype is still the product of the repression of the transgressive urge. It would be the outcome of the repressed thought and feeling of *every* human from the beginning of history. The *fact* it pertains to – the urge to return to the womb – still stands true whether the urge exists within a single individual or an entire culture. As far as Freud and Rank were concerned, every facet of childhood neurosis derives from this desire for, or fear of, uterine absorption. They saw neurotics cured after their regressive syndromes and complexes were effectively and patiently addressed. Rank was, in this regard, on strong ground since we see from Jung's own autobiography, *Memories, Dreams and Reflections,* that one of his early dreams, which occurred not long before he broke with Freud, was one in which he entered a deep underground cave-like chamber with ancient bric-a-brac scattered around and two skulls on the floor. For Freud and Rank, this strange subterranean space is evidently a simulacra for the womb and the return to it. As far as they would be concerned, Jung was in error to exaggerate the significance of dreams of this kind.

> *...even when the umbilical cord is cut there remains a deep craving to undo the separation, to return to the womb or to find a new situation of absolute protection and security* – Erich Fromm

Rank sanely realized that there is no cure for what *cannot* be cured. The limits of psychoanalysis were obvious to him. The psychoanalyst is, in Rank's eyes, for the most part a representative of society attempting to get a "neurotic" person readjusted not to his underlying nature or Will, but to society's pathogenic norms and standards. These external pseudo-centroverting forces actually impede the natural centroversion occurring perpetually within the biopsyche. These forces (the conscience, Will or Logos) are pure and creative. They fail to do their work because of the impositions of pathogenic parents and society. In this sense psychoanalysis serves as a tool of oppression. Rank was also an opponent of the idea that one-size-fits-all. As a personalist he was not in favor of schools of psychoanalysis, which, like the religions of old advocate formulaic theories and practices to account for and correct the nuances and problems of individual personalities. In this regard his polemical ideas on the limitations of psychology and psychoanalysis are consistent with the outlook of

Martin Heidegger and the existentialist psychologists. For such as these, a neurotic person's problem is his willing collusion with those who tell him his thinking and behavior is neurotic. The neurotic's opinion of himself is an introjection of society's image of him, rather than an authentic schema. In this way, according to Rank and the existentialists, a cycle of dysfunction is set in motion. Parents and society become the exclusive determining factors in forming and *enforcing* one's false self-image. With the creative function of the Imperial Self thereby obstructed, one's mind is thoroughly colonized, with the superego serving as the implanted mental mechanism for maintaining social control over the compliant ego. For Rank and the existentialists successful therapy puts a halt to this process and restores one to *oneself*. For them dreams are, therefore, often counter-productive. They are, for the most part, regressive rather than progressive, expressing our desire to return to the womb. In this sense dreams are not necessarily positive expressions of the Will, as Rank termed the creative centroverting force. In Jungian terms they echo the desire of *all* humanity, past and present, to regress to uroboric sleep. This is why their meaning is often scrambled and unclear to the dreamer. A creative dream, on the other hand, expresses a person's honest desire for or process of differentiation and individuation. High art is that which consciously renders the content of such dreams. This progressive spirit or Will was commented on at length by Kant, Schelling, Hegel, Rand, and other philosophers, and exemplified by poets and artists such as Rainer Maria Rilke and William Blake.

Arthur Janov and his school also have little time for the Jungian approach to dream analysis. They too are unconcerned with the wardrobe and decoration in which most dreams are cloaked, and which distracts from the true import of dreams which lies in the *feelings* they arouse in the dreamer. We must dwell on these feelings, for in that lies a dream's main purpose. However, as Janov knew, the feelings evoked during and after a dream quickly fade. This is due to the suppressing effects of the superego. Like Wilhelm Reich, Janov understood that repression deeply disaffects the soma or body. Taboo feelings are trapped in the very cells, fibers, meridians, nerves and musculature of one's body. In fact Janov's ideas help us understand that the body and its bioenergy constitute the actual Shadow Self. Therapy must therefore be directed to toning down the effects of the censor or superego so feelings surface again to do their work and lead us to improved psychic *and* physical health. For Janov, dreams are only and always *personal.* He did not endorse Jung's grandiose ideas about "collective" factors infusing one's dream life. Crowds and nations are healed one person at a time.

For Reich, Lowen and Janov, the unconscious is indeed marvelous. But it is not pictured as a necessarily dark attic, dungeon or womb-metaphor. The so-called unconscious is the all too physical body and the bioenergetic systems and subsystems that in total give rise to the Self. When these systems are balanced man is healthy. When they are imbalanced he is neurotic. As Nathaniel Branden and Erich Fromm explain:

> *A child does not have a conceptual knowledge of his own needs nor does he have sufficient knowledge to comprehend the behavior of his parents. But at times his fear and pain may be experienced as overwhelming and incapacitating. And so, in order to protect himself, in order to remain able to function – in order to survive...he often feels, wordlessly and helplessly, that he must escape from his inner state, that contact with his emotions has become intolerable. And so he denies his feelings. The fear and pain are not permitted to be experienced, expressed and thus discharged; they are frozen into his body, barricaded behind walls of muscular and physiological tension, and a pattern of reaction is inaugurated that will tend to recur again and again when he is threatened by a feeling he does not wish to experience* – (*Taking Back the Disowned Self*)

> *...one of the earliest suppressions of feelings concerns hostility and dislike...the child starts with giving up the expression of his feeling and eventually gives up the feeling itself...he is taught to suppress the awareness of hostility and insincerity in others...it does not take long for the child to reach the "maturity" of the average adult and to lose the sense of discrimination between a decent person and a scoundrel* – (*Escape From Freedom*)

So when we hear psychoanalysts, such as Freud, Jung and others, speaking about bringing the content of the unconscious to consciousness, we see that it simply means bringing repressed and disowned feelings to the surface. These feelings are repressed and banished not to some bottomless pit called the "unconscious" or "Collective Unconscious," but to the physical organs, glands, nerves, cells, blood, plasma, bio-chemistry and grey matter. For thinkers such as Rank, Jung's Shadow archetype is a psychic simulacra of a *physical* shadow, which was for early non-introspective man a "magical" apparition. Its appearance led men to contemplate what they later revisioned and rarified into the concept of a "soul." That all things possess a shadow – rocks, trees, insects, mammals and clouds, etc – meant to ancient man that all life is kindred. He surmised that there is a homoplastic mysterium behind individual and collective reality. Pagan man decided that this presence must be venerated, and he

diligently did so throughout the centuries. As time passed this observation of and awe toward the shadow became the basis for our familiar religious traditions and customs. Again we see the physical or natural origins of metaphysical concepts. We also see the need for a *phenomenological* comportment toward the world.

FREUD WAS RIGHT when he asserted and proved that a child is from the outset a *sexual* entity, with erotic feelings and desires. What he failed to grasp was that the sexual urge is but one part or aspect of a wider power-struggle between child and parent. It is one dynamic of the so-called Oedipus Stages, which terminate with the advent of the superego or inner tyrant. As Freud showed, the superego then suppresses the sexual urges which are considered taboo and antisocial. However, what is really being suppressed along with sexual ardors is the child's rage for being denied, humiliated and dominated, and his murderous rage against one or both parents. The superego also suppresses one's own disgust at one's impotency and inability to over come the rival. It suppresses one's shame and self-loathing needing love from those incapable of giving it. The superego becomes the barrier between the socially-approved pseudo-self and Imperial Self. For all its control it cannot permanently stifle the voice of the conscience or Imperial Self. For most of a person's life this voice is, however, itself a source of anxiety.

FREUD WAS RIGHT when he deduced that anxiety is caused by a child's rage toward its parents, a rage that must be repressed by the superego. Boys and girls suffer pangs of rage and hostility toward one or other of their parents, and often toward both parents. If the father is seen as weak and feminized he is despised by both sexes. Such a father does not assist his child to effectively and sanely reach the solar world. If a mother's Animus makes her abusive, she is also despised by a son or daughter. Melanie Klein and other child psychologists found that many children endlessly fantasize about their mother's or father's destruction by this or that means. Children feel guilty over these poisonous thoughts and as a result are likely to become clingy toward the most despised parent. That parent's constant presence serves to temporarily alleviate the intense worry in a child that their destructive fantasies have "magically" brought sickness or death to the parent in question. Counterpointing this anxiety is the more ardent desire to punish the offending parent and see them suffer. The conflict results in one child turning out passive and feminine and another growing to be offensive, violent and immature.

FREUD WAS RIGHT when he identified anxiety as a primary cause of neurosis. As Rollo May states:

> *More than three decades ago, Freud singled out anxiety as the crucial problem of emotional and behavioral disorders. Further development of psychoanalysis has only substantiated his proposition, until it is now recognized on all sides that anxiety is the "fundamental phenomenon of neurosis," or in Horney's term, the "dynamic center of neuroses." But not only in psychopathology; in the actions of "normal" people as well as "abnormal," it is now recognized that anxiety is much more prevalent than was suspected several decades ago* – (*The Meaning of Anxiety*)

Freud knew that infant helplessness brings on anxiety, whether it be during the Oedipal stages or before. The experience of being removed from the body of the mother and having the umbilical cord severed emphasize the helpless feeling in the face of danger. Of course that danger can extend to a parent's subsequent disinterest and inadequate nurture. Freud stated clearly that a child also experiences anxiety when it registers its mother's personal anxiety. He also knew that the child who sufficiently manages or overcomes its anxiety grows up without neurotic tendencies. If a child is not able to do so, they remain anxious throughout their lives and are threatened each time they are faced with even minor life-challenges.

FREUD, KLEIN AND OTHERS were correct when they stated that the superego is a more severe prohibitor and cause of anxiety and guilt than the actual parents. Even though the superego, or moral center, is brought about by way of parental authority, its correctional shaming voice is often more penalizing than most parents are wont to be. Parents may punish with stern words or occasionally a few smacks, but the superego threatens the ego with complete breakdown. Consequently, Freudians rightly understand that the introjection and inflation of parental imagos can be the cause of neurotic tendencies, and even of full-blown paranoia, hypochondria and schizophrenia. The schizophrenic introjects the parental prohibitions, inflates them far beyond what is realistic, and then in order to flee overwhelming feelings of guilt caused by his tormenting superego, re-projects the parental imagos externally onto other people and objects in the world. Naturally, the ruse fails. All that happens is that the world becomes a terribly threatening place full of dangers. Other people's looks are menacing or meant to kill, ordinary plates of food are poisoned, and every room is full of dirt and germs. The schizophrenic's feeling of internal guilt is so worrying and self-destroying that projection is an attempt at salvation which goes wrong. Now those same internal threats besetting the ego are externalized. It is not the superego or one's own mind that bites, snarls, cuts, claws, stings and devours, but other people and surrounding objects that do. As a result, the

schizophrenic's ego only finds refuge by complete withdrawal from his hateful projections. He or she completely shuts down internal feeling and at the same time denies the reality of the external world. Since the origin of the trouble came from inside their own being, wherever the self-hating schizophrenic goes they are bound to find the place dirty, poisonous and life-threatening. The source of their neuroses lies, as I show, not in the Oedipal phase but in conditions experienced in utero. The problems encountered later during Oedipal stages merely awaken earlier pangs of rage, hostility and lack. Together they lead to the neurotic tendencies psychologists are familiar with.

> *Abraham has pointed out that criminal phantasies of manic patients are for the most part directed against their mother* – Melanie Klein (*The Psychoanalysis of Children*)
>
> *According to my observation of children, the mother has to prove again and again by her presence that she is not the 'bad' attacking mother* – ibid

FREUDIANS ARE CORRECT when they analyze the manner in which anxiety-creating imagos are projected onto externals objects. The oral, anal and phallic-sadistic tendencies forbidden by the superego must be disowned if anxiety is to be lessened. In severe cases, when the superego is most condemning, the ego displaces the sources of anxiety to the world. After projection takes place, and once the intellect is in ascendency, a person is able to replay destructive feelings and fantasies externally and more safely. The sport fetishes, team rivalries, hatred of certain players or coaches, violent television programs, films and video games, political feuds, nationalistic allegiances, obsessional work practices (as seen with accountants, bankers, teachers, sergeant-majors, etc), pronounced ambitiousness, interest in body-building, surgery, demolition, hunting, fishing, gambling, gossiping, bullying and stalking, as well as theft, fraud, gang-membership, sadism, murder, and so on, can be traced to the projection and therapeutic replaying of anxiety-causing affects. Ironically, even science, philosophy and psychology often serve as the means by which we seek to overcome or "understand" inner conflicts.

Freud was right about many other controversial ideas and studies. What is more, many of his ideas were updated, revised and improved by neo-Freudians such as Anna Freud, Melanie Klein, Karen Horney and others. I highly recommend their superlative works. At this point we must move on to look at instances where the great man proved less astute.

◊

WRONGS

AS WE SEE from the preceding chapters, Freud was wrong in his account of the origins of the Oedipus Complex and his conception of why men and women subconsciously wish for a return to the alleged serenity of the womb. I do not think we wish for a return to the uterine repose solely for security and passive nurturement. This theory gives rise to contradictory conceptions about the fundamental nature and purpose of human beings, and flies in the face of our vision of ourselves as rational, progressive individuals. Freud sought to provide us with a coherent account of human conflict and neuroses, but failed to see the true reason for the regressive hankering in his neurotic patients. He failed to understand the true reason why frustrations occur and why we often neurotically recoil from the pressures of existence. The regressive subconscious desire for a return to a uterine condition occurs because it was, for a great many people, in the womb that the foundations of Selfhood were shaken. Any deep, underlying hankering for a lost paradisiacal state arises because that condition of wholeness and inner security is sorely missed after birth. We try to find it again in worldly experiences, in extrovert engagements and conquests, in learning and social interaction, but soon learn that it is nigh on impossible to reconstitute. As Freud rightly illustrated, we fantasize and dream, and identify with heroes and icons, not only to solidify the superego, as he thought, but to inculcate, via simulation and identification, lost wholeness and fortitude of being. On a deep level we are each aware that we emerged from the womb in a fragile state, not only physically but psychologically. We realize that we inherit great personal suffering as a result of this weakened condition and from our inadequate but incessant attempts to regain the lost parts of Self. It is from our problematic and often futile attempts to regain Selfhood that life takes on its odd and distasteful complexion. It is the reason we become sadistic and/or masochistic. It is why we become troubled, morose, withdrawn, envious, compulsive, defensive, aggressive, insensitive, obsessive, suspicious, paranoid, acquisitive, competitive, delinquent, criminal, violent, warlike, brutal and tyrannous. Any external event that threatens or compromises the authority of our fragile and impaired Self is a source of fright and conflict. Our penchant for pleasure and terror of discomfort, challenge and pain stem from this dynamic. This is the reason soldiers cry out for their mothers at the moment of death in the trenches and on the battlefield. It is why the image of the female is so captivating, and why violence toward women is prevalent in history. It accounts for the over-sexualization of media and culture, for perversity, fetishism and fascination for womb symbols. It is the reason for child abuse, and

explains our heinous desecration of nature and abominable treatment of animals. It explains the manufacture of supernatural gods and apollonian refuges where the cares of mortality cease. It accounts for our penchant for antihuman technology and our desire to build a sterile, post-psychological, post-philosophical dystopia in which we will not be troubled by emotions of any kind.

> *I had already reached the conclusion that the human being is dominated from the moment of birth onwards by a continuous regressive trend toward the reestablishment of the intrauterine situation, and holds fast to this unswervingly by, as it were, magical-hallucinatory means, by the aid of positive and negative hallucinations* – Sandor Ferenczi (*Thalassa: A Theory of Genitality*)

FREUD, KLEIN AND OTHERS of their school rarely if ever mention that a mother's (or father's) abuse of a child is intentional. Reading their works, good as they are, leaves one with the impression that no parent is intentionally malign, perverse or deliberately abusive. Of course we know this is simply not the case. Lackadaisical breast-feeding, neglect, shouting, shaming, vocalizing adult problems, comparison with other children and helicoptering, etc., are often exercises in deliberate cruelty. They constitute the extreme form of adultism. Psychologist Alice Miller was the first to unashamedly indict parents for their deliberate mistreatment of children in their care. As a result she is all but forgotten by the psychiatric community which is loath to address the problem of and reasons for parental abuse.

The great psychologist Alice Miller (1923-2010).

ACCORDING TO ALICE MILLER and Robert Fliess, Freud was wrong to dismiss accounts of parental sexual abuse toward children. Originally he accepted the problem but was deterred from taking it seriously by his colleague Wilhelm Fliess. As Fliess' son Robert later confessed, his father had sexually molested him as a child. Freud's turnabout, in this regard, had devastating effects on the credibility and effectiveness of psychoanalysis. Confessions of sexual abuse by many of Freud's clients were summarily dismissed as fantasies. Indeed most Freudians continue to adopt the same dismissive attitude toward such accounts. In Freud's day parents were not held accountable, while victims were diagnosed as "neurotic" for sincerely and accurately describing the events which originally traumatized them. Miller's work confirms that the Oedipal stages are indeed a prolonged power-struggle initiated by parents who wield formidable power over the child. The child quickly learns to submit, but hates itself for doing so. It also learns to identify with the object of its hatred. This identification becomes the seedbed from which many other pathological tendencies sprout. Miller certainly acknowledged the role of the soma or body in this repect, and how the body's wellbeing depends on the intensity of one's denied emotional suffering.

FREUD WAS WRONG to attribute sexual attraction and longing exclusively to the child. He failed to see that the parent's attention toward their child can be sexually provocative and psychically

incestuous. In my opinion this seductive energy toward a child is inappropriate and damaging, whether it occurs before, during or after Oedipal stages. Had Freud taken parental seduction seriously he might have radically altered his Oedipus theory and reassessed the schizogenic effects on a child of a resentful and sexually abusive parent. He might not have over-estimated a male child's perplexed interest in its parent's sexual antics and not have made a child's witnessing of parental sexual acts the principle cause of its Oedipal desires toward its mother. In our opinion parental seductiveness, born from subconscious resentment, is the main cause of the eroticization that Freud attributed to the child alone. It is one of the main causes of anxiety, guilt and rage harbored by a child and expatiated through fantasy and gameplay. Since the legitimate rage felt by a child about its mistreatment, sexual or other, must not be expressed, it is summarily repressed by the superego, itself the bioenergetic representative of the parent's will. The repressed anger causes unconscious tensions within the child who continues to be plagued with fantasies about striking back at its offending parents. If it is not able to adequately do so, it strikes back at *itself* with more guilt, rage and repression. If it does manage to strike back, it stands to be severely punished and penalized by parents and society. Crucially, in our opinion, it is the mother who tends to be the principle seducer and cause of her child's most egregious and persistent neurotic tendencies.

> *If little boys feel that they cannot separate from their mothers, perhaps this is caused by the way some women succeed in making their sons overly attached to them. Direct seductiveness produces the same result as unattainability: in both cases, the child learns that what matters most is to possess the other person* – Arno Gruen

FREUD FOCUSED ON STAGES that are relatively late in the process of child-development. Although he had interesting things to say about the prenatal period, and although he knew that the regressive urge is paramount, his focus was on the Oedipal stages which begin at two years of age and go to about six or seven years of age. There are five distinctive stages which are termed Oral, Anal, Phallic, Latent and Genital. As I show throughout this book, Freud was wrong to overlook so much of what happens between a child and its mother *before* the age of two. For this reason we prefer the theories of Otto Rank and Erich Neumann when it comes to understanding the circumstances which commonly determine a child's experience and development before Oedipal stages commence. Freud was not the only analyst to emphasize the later development of infants. Generally speaking this was the trend with Erik Erickson, Jean Paiget, Melanie Klein, John

Bowlby, Maria Montessori, Lev Vygotsky, Lawrence Kohlberg, and other prominent experts in child development. Additionally, none of these specialists sufficiently dwelt on the seduction theory which implicates parents guilty of the sexual abuse of infants before, during and after Oedipal stages. In any case, now that new super-microscopic instruments help us perceive what is happening to a fetus in the womb-environment, a major revision of this early period of development is essential.

FREUD AND KLEIN were not wholly correct when they asserted that a child's sadistic tendencies commence after Oedipal stages begin. Freudians correctly note that oral-sadism is a consequence of frustrations that arise in a child during weaning. They are inclined to date sadism to this time, when a child is insufficiently weaned. The physical emptiness felt by a child leads to anger at the mother. Naturally this is true to a point. But as I point out, feelings of emptiness predate this period, early as it is. In any case, Freudians know that oral-sadism progresses to anal-sadism and later to phallic-sadism after the child witnesses amorous activity between its parents. Freud and Klein have written extensively and perceptively on the neuroses that intimate and often violent sexual scenes give rise to in most children who see them. One syndrome that occurs is anger toward the parents. Since this anger is taboo and cannot be expressed openly, it is canalized into various fears and phobias, as well as nightmares and dreams. Eventually a child's feelings are repressed almost entirely by the superego which develops to its peak through the Oedipal stages. During weaning a child tends to not only suck but to bite the nipple of its mother. It is unlikely that this act of oral-sadism comes about because a newborn infant witnesses the sex act between its parents. We therefore do not think that Oedipal sadism originates when Freudians say it does. In our opinion the sadism of the Oedipal period occurs because the supposed violence a child attributes to the sex act arouses earlier memories of sadism experienced in utero, during weaning and thereafter. It awakens repressed rage toward the mother, and only later, during the Oedipal stages is that rage redirected toward the father. This means that Oedipal neuroses is a *secondary* manifestation. The roots of oral, anal and phallic-sadism must be traced to earlier conflicts between mother and child. Freudians are wholly correct when they assess and list the psychological scarring that the sexual scene leaves on a child's mind, and how the child's thinking about itself and the world is preoccupied with the apparent violence of the scene. They are correct when they address the overwhelming rage and hatred a child consciously and unconsciously feels toward its parents. Freud was correct when he said

"...hate as a relation to objects is older than love." Melanie Klein was particularly correct when she stated that a major factor in the creation of the superego is the necessity of repressing these powerful but taboo emotions. She understood that in spite of the repressing capacity of the superego, rage still plays a large part in the behavior of the average child. The quiescent autistic child is one whose energy is largely directed toward repressing overwhelming emotions of rage, whereas the overactive difficult child's rage is not sufficiently repressed. In both cases guilt plays a considerable part and must also be repressed. The child fears punishment from the parent for witnessing a private and perplexing scene, but is also driven by its wish to partake in the scene. A child attempts to reenact the scene by way of masturbation, exhibitionism and demanding or irascible behavior. When these acts are punished by disapproving parents the child is made to feel guilty. The superego develops from the need to repress anxiety-creating emotions of guilt, rage and hatred. Guilt was already instilled at the anal stage, when parents displayed disapproval over a child's inadequate sphincter control or overt interest in feces. But guilt increases at the phallic stage, after the sex act is witnessed and a child attempts to deal with the considerable anxiety aroused by the scene.

FREUD WAS NOT RIGHT when he attempted to explain the rivalry that allegedly exists between a father and son when the latter reaches the so-called phallic stage of psychosexual development. As I show, the rivalry is not over the son's sexual interest in his mother. If a rivalry exists, it is between a son and his *mother,* into which a father may find himself drawn. Of far greater importance is the manner in which a father's image is transferred to a child by his mother. And if a child's identity has suffered corruption at the hands of his mother, his image of the male world is bound to be impaired before he reaches two or more years of age.

> *Child analyst Peter Blos indicates that Freud's interpretation of the Oedipal situation inaccurately overemphasizes the son's wish to replace the father. Freud's Oedipus thesis is opposed to the realization that the father establishes a sense of trust and safety in the pre-Oedipal child. The early bond of love between father and son, Blos points out, frequently continues despite the conflicts of the Oedipal period* – Carl Goldberg

If a child envies his father it is probably because the latter receives a love different in kind to that which he receives from his mother. A child certainly feels justified in this notion after he or she witnesses sexual activity between the parents. The child is enamored at these

events and wants to partake in the "love-making." This does not mean he sees himself as a rival to the father. It only means that he too wants what his father gets from his mother. If a child does become pathologically envious and resentful it is not because he is refused adult love, but because his mother neglects his basic non-sexual need for love. This unbearable lack throws his attention toward the kind of love and attention his father receives. If he were appropriately cared for by his mother, his interest in and envy of adult forms of love would not be as ardent. It goes without saying that if the parents are caught in a loveless marriage, a rivalry is hardly likely to exist between a father and a son. The latter will remain attached to his mother and just as desperate for her affection as he would if she and his father were fond of one another.

The average child does not *want* his mother sexually or in any other way. He is dependent on her for what he *needs,* but subconsciously wants to escape her influence, particularly if it is neurotic. This is why his attention shifts to his father after the onset of the Oedipal phase. However he is not *rivalling* his father for the erotic attentions of his mother. He has been overwhelmed by her attentions from the moment of conception and aches for a lessening of the tension that arises between his need of her and his animosity toward her. On the contrary, he desires a victory over his mother, and craves his father's manly station in order to avail himself of it. He is excited by the idea that his mother can be "conquered" and subdued by the secretly witnessed apparently violent sexual act. This identification with the male parent, and subconscious desire to overpower the terrible mother, is the primary urge behind a child's ego-development as well as the existence of its superego and ego-ideal, the superego's foremost purpose being the repression of a child's legitimate rage against its mother.

> *In her psychoanalytic investigations of children, Klein discovered that early feelings of overpowering rage, directed especially against the mother and secondarily against the internalized image of the mother as a ravenous monster, make it impossible for the child to synthesize "good" and "bad" parental images. In his fear of aggression from the bad parents – projections of his own rage – he idealizes the good parents who will come to the rescue* –
> Christopher Lasch

> *Classical theory has it that the boy fears castration by his father as punishment for his sexual interest in his mother. This is not verified by my clinical experience. It is his mother whom he fears...The mother cares for and disciplines the child and it is her attitudes*

toward excretory function and the genital organs and autoerotic activity that basically determine the child's fears...It is the rule in my experience for the patient to reveal the mother as the agent of mutilation. Throughout life, the man fears the woman as castrator, not the man – J. C. Rheingold

In the newer understanding of the castration complex it is not the father's threats that the child reacts to. As Brown so well says, the castration complex comes into being solely in confrontation with the mother...It all centers on the fact that the mother monopolizes the child's world; at first, she is his world. The child cannot survive without her, yet in order to get control of his own powers he has to get free of her – Ernest Becker

FREUD WAS NOT WHOLLY CORRECT when he attempted to explain the origin of "penis envy." In our opinion a young girl's Oedipal or erotic desires toward her father merely compensate for her antipathy toward her mother, the same antipathy a son harbors toward the same object. Both sexes attempt to identify with their father and the male world in order to escape the traumatizing effects of a neurotic mother. In this sense the girl's (or boy's) attachment to their father is born from hatred of the mother and her ways. More correctly, hatred for the mother exists whether the father exists or not, and regardless of what emotions are displayed toward him, and vice versa. Most Freudians fail to grasp this simple fact, and incessantly state that incestuous desires toward the father precipitate dislike and rivalry toward the mother. They do not realize that the rivalry toward the mother is present early on in both sexes and is not necessarily a consequence of the father's presence and lovability. Hatred also exists toward the mother after the child realizes it cannot, as it wants to, wholly detach from her, physically and mentally. The mother has the power and it is her will that dominates. In any case, when a young child witness sexual activity between its parents, there usually follows an intensification of distaste toward the mother and awe toward the father. He is no longer seen as the mother wants him to be seen, but as he is. His masculinity enthralls the young child who from that moment on identifies with him and his "penis" (or power). The penis is seen, as the father is seen, as a weapon of sorts to overcome the terrible mother's influence. A non-neurotic daughter attracts her father's affection by masculinizing herself (particularly during puberty), an act which both she and her father approve of and benefit from. The father who pampers "daddy's little girl" doesn't encourage his daughter's masculinization at puberty or before, and is probably himself a feminized type afraid of being dominated by a second sado-masochistic female. The non-malignant father is drawn to a daughter

who admires and emulates his ways. Both father and daughter are able to take emotional refuge in each other, escaping the toxic influence of the neurotically neglectful or overly-possessive mother. The girl's identification with her father is not born, as Freud supposed, from a frustrated desire to be a man ("penis envy"). The girl wants to be nothing more than herself. She is just disinclined to be the same type of female as her mother. Bonding with her father affords her this opportunity.

> *In this position her (a daughter's) hatred and sadism against her mother becomes intensified and she has phantasies of destroying her with the help of her father's penis* – Melanie Klein

Freud was not wrong when he said that penis envy manifests in a woman's need to bear a son of her own. He meant that a son stands-in for the penis women lack. The birth of a male child, emitting from the mother's vagina, simulates a male penis. The attention she gets for being pregnant, from relatives, medics and the general public, also "masculinizes" her for a while. She becomes the erection, so to speak, around which everyone revolves. But this is a single instance of a wider set of ithyphallic urges and desires. A male son does represent a penis, but it is the *masculinity* most women subconsciously desire, and by birthing a son they are able to become quasi-fathers. This is also one way a daughter wins a victory over her mother. By marrying and birthing she "gets" what her mother possessed and coveted, her husband's penis. But, as we say, it is not the penis itself, nor sex with her father, that are truly objects of desire. It is triumph over her mother that matters, pure and simple. The phallus simply becomes a symbol for a daughter's rivalry with her mother. It is something the father (or male world) entrusted to her mother, and something she must, in her fantasies, fight for and win for herself, thereby demoting her mother. Should she feel a failure, her mother remains an object of fear and hatred. In this case the daughter tends to identify with her mother *more.* She is not able to break free of her terrible power and her identification with the father and male world is not sufficiently strong for her to enter the solar world as an independent, confident woman. Her mother remains a major influence in her life for years to come, and they both loathe strong independent men on sight. The daughter remains in subconscious awe and envy of her mother who, figuratively speaking, retains her husband's penis. In extreme cases the daughter who fails to individuate and escape the lunar world of her mother, denies her own masculinity altogether and becomes a homosexual, surrounded by other women in a similar predicament, or by feminized "castrated" homosexual men. A feminized female may be subconsciously saying "...See daddy, I have turned away from you and

your kind because I choose not to hurt you like mother hurts you. I haven't stolen your power. Aren't I a good daughter after all?" The lesbian who openly detests men certainly failed to win her dragon-fight, but justifies her feebleness by subconsciously blaming her father for not assisting her in the struggle against her mother. It is as a neurotic female that she enters the solar world which she obsessively critiques and pretends to loathe. In less extreme cases, a feminized female takes refuge in the world of a chivalric man whom she knows has not broken free of his own terrible mother's influence.

For a son, the father is not regarded as a rival because he is not, as we said, sexually interested in his mother. He is interested in the *male power* he imagines will win him a victory over her. Of course this identification does not occur if the father is seen to be a weakling kowtowing to his wife's every whim. The son is more likely to despise his father as much as he despises his mother, and likely to wish *both* of them dead. As Melanie Klein and other child psychologists show throughout their case histories, children are usually boiling with repressed fury against their parents.

> *...in early analysis we find that quite small children of both sexes are not only afraid of their father but have a feeling of boundless admiration for his power – a feeling which is very deep-lying and primary in character* – Melanie Klein

> *Both the boy and girl turn away from the mother as a sort of automatic reflex of their own needs for growth and independence* – Ernest Becker

Klein perceptively noted that the development of the superego, or moral center, partly occurs as a means to the end of repressing the guilt a child harbors over its rage toward its parents, particularly the mother. This rage is for the most part not displayed openly because the child fears retribution from its omnipotent parents, a fact it becomes particularly aware of during the anal stage when their disapproval and criticalness is more severe and conspicuous. The rage Klein observed and analyzed comes out in nightmares, bed-wetting cholic, tantrums, tics, nail-biting, asthma, poor eyesight, sibling rivalry, bullying, animal phobias, animal cruelty, fantasies of killing the parents and violent gameplay. The feelings of rage are so powerful they must be hidden from the world and from the child itself. This accounts not only for the function of the superego, but for its relative severity. The critical voice of the superego, which alarms the child, is less intense in children who do not harbor as much rage toward their parents. In our opinion, a child's rage, whether strong or weak, is

mostly directed toward the mother. It is her imago that shapes both the superego and ego-ideal, and primarily accounts for the phenomenon of repression or dissociation. This fact is not conceded by most Freudians who habitually implicate the father and his imago in the process of superego development. Klein veers closest to the truth in one passage from her book *The Psychoanalysis of Children:*

> *My experience has shown me that the first object of this instinct for knowledge is the interior of the mother's body, which the child first of all regards as an object of oral gratification and then as the scene where intercourse between its parents takes place, and where in its phantasy the father's penis and the children are situated. At the same time as it wants to force its way into its mother's body in order to take possession of the contents and to destroy them, it wants to know what is going on and what things look like in there*

Since, according to Freud, it is the father's imago that forms a child's superego, a girl is bound to identify closely with her father's ways, since as far as she is subconsciously concerned he is *part* of her. Consequently, she seeks to please him in all things and curtails in herself whatever desires she thinks he disapproves of, even if this includes hostility toward her mother. However, I do not think this Freudian theory is wholly accurate. It implies that the father is the stronger parent. But as I show, this is rarely the case. The mother can be the dominant or "masculine" parent. Given that this is the case, the daughter's identification with her cannot be due to her father's masculinity. In other words, she does not have "penis envy," no matter what Freudians argue. What she has is simple antipathy toward her mother and the kind of masculinity *she* projects. Since this masculinity is of a malignant kind, the daughter's relationship with males and their world is benighted from the start. It goes without saying that her concept of femininity is also warped. Unless she gets to positively identify with a male outside the home (a relative, teacher, coach or friend) the damage to her psyche is not repaired. She may become immodest, deceitful, delinquent or sexually promiscuous as she approaches puberty. Lacking sound morality it is likely that her choice of sexual partners will be inappropriate. This is usually the case with women whose knowledge of masculinity and maleness is primarily derived from a terrible mother. The implications of this are enormous. We see that it is not the alleged profligacy of the male world that necessarily causes immorality and delinquency in boys and girls. Women are not oppressed and morally led astray because of males, but by their own distorted conception of masculinity, a condition originally caused by their malignant mother's attitudes. In today's world many women prefer raising children without a male influence

being present. This is because the "male" is rejected in a similar way as the woman (or mother) is rejected. Neither the father nor the mother have contributed to the creation of a positive superego or ego-ideal (Self-image). Consequently, both parents are demoted in the eyes of a malignant daughter. She subconsciously wishes her son to be what her parents are not. Her dream does not come true of course. She is unable to raise the healthy child because her own Anima and Animus are fractured and weak. In this way another cycle of dysfunction is set in motion. A pregnant woman's phobias about giving birth, or her fears about potential dangers besetting her health and fetus, arise because her pregnancy reawakens her own terror in utero. She pines about the condition of the fetus in the womb and needs constant reassurance from nurses and doctors. She frets about her home environment, often irrationally, because uncomfortable subconscious memories and feelings are rekindled which trouble her for months and sometimes years after she conceives. If her terrible mother – the grandmother to be – appears at her bedside, the daughter is ambivalent and even terrified by her presence. If her mother brazenly "takes over" proceedings, the daughter's telepathic communion with her fetus is eclipsed. It is not the fetus's birth that is prioritized, but her own birth that is replayed. Indeed I believe it is partly because so many women subconsciously desire this reenactment that birthrates soar throughout the world, particularly among younger women. Husbands often sense that the child they conceived is not important to their wives, and that they themselves are simply means to a narcissistic end. This partly accounts for why they do not feel as connected to their wives and children as fathers of the past were wont to feel. It accounts for why so many fathers are inclined to neglect or reject parental responsibilities and wander away from their families. It is not that they do not want their wives and children. It is more that the latter do not want or respect them.

> *The attitude of the mother to her children is based, as we know, upon her early relations to her objects. Those emotional relationships which she had in early childhood towards her father and uncles and brothers, or towards her mother and aunts and sisters, will be reflected to a greater or lesser degree in her relationship to the child according to its sex* – Melanie Klein

We do agree that a daughter's identification with her father and his ways plays a part in the repression of rage toward her mother. Her rage will not become conscious as long as her father approves of his wife. If a daughter is forced to take sides in a divorce, things become more problematic. Her attitude toward one or other of the sexes will drastically alter at this time. She will either become more

masculinized or less so depending on the behavior of her parents toward her. She may be inclined to identify with her father since his parting from his wife gratifies two strong subconscious needs. She, the daughter, is now the primary female in her father's life, and by sticking with him she wins a deeply desired victory over her "castrating" mother. On the other hand if she sides with her mother, for whatever reason, her conception of males is likely to considerably deteriorate. She may even deny her own masculinity and begin displaying homosexual tendencies. Of course this is also a possible reaction if her father is a feminized type who shows no strength of character to counteract his wife's more dominant behavior. If a mother has a strong Animus, a daughter might still prefer her father's masculinity, especially if he does not misuse his authority. In any case, a malignant mother will disapprove of any strong male in her daughter's life, be it the father, a friend, teacher or coach, etc. That kind of man poses a direct threat to her control over her daughter. Identification with such a man might lead to her daughter's repressed rage against her coming to the surface. If a malignant mother feels no threat from a man in this regard, she approves of him as a suitor for her daughter's affections. How he expresses feelings about his own mother let's her know all she needs to know about him. If a suitor's relationship with his own mother was troubled and trauma-creating, he will *not* be considered worthy of her daughter's attentions. The girl who never succeeds in freeing herself from her terrible mother's influence usually goes on to marry either a feminized or chivalric male who, for the most part, poses no major threat to her mother. In short, the feminized and terrible female have themselves been "castrated" or demasculinized by their terrible mother.

Girls are ostensibly more law-abiding than boys because the latter possess a penis, the organ reminding them of their masculinity. The organ reminds a boy that he has reached the solar world and escaped the influence of his terrible mother. This is the case even if he has not truly escaped. For non-malignant men their penis serves as a reminder that they are creatively free to do what they want in the solar world. For malignant men it reminds them that they can do as they *please* in the solar world. The non-malignant type exercises his masculine will to make the world a better place for all, whereas the malignant type uses the world made by others to satiate his repressed desires. For girls, the lack of a penis reminds them that they have not fully escaped the influence of their "castrating" mothers. This is true even if they have succeeded in doing so. The non-malignant female is attracted to men whose presence emphasizes and supports her creative will. The malignant female is not attracted to such men. She prefers

feminized or chivalric types who on the surface look as if they are creative and self-possessed. But as we have seen, these narcissistic types are not as differentiated as they appear. The malignant female is attracted to them because they, like her, only *appear* to have broken free of a terrible mother's influence. The creative type asks too much of a malignant or feminized female. His presence goads them to commit to Shadow Work and individuate. They would much rather avoid this difficult process and follow paths endorsed by society and malignant men and women like themselves.

We see then that the penis can symbolize victory over a terrible mother. This in turn means that a healthy boy's superego does not need to work overtime repressing rage and hate as much as it does in the average girl who must continue repressing such emotions. This accounts for why girls tend to be more law-abiding than boys. It also accounts for why most girls avoid major life-challenges and why their physicality and aggression expresses itself primarily in sporting activities with other females. A girl's relative homeliness and passivity means her ego is protected not only from challenges and strife, but from the deeply repressed emotions of rage and anger she would otherwise need to consciously draw upon in order to overcome whatever obstacles stand in her way. Only a non-malignant female who has won her dragon-fight authentically strives for and ethically wins success in the solar world. Only a woman of this kind is secure within herself. Such a woman is exceptionally rare, and consequently one finds it hard to be optimistic about the future of civilization.

FREUD AND KLEIN go wildly wrong when they attribute a child's sadistic fantasies and acts solely to his desire to harm one or both of its parents. The majority of Klein's writings describe this syndrome which is particularly strong for both boys and girls. Masochism is also erroneously regarded as a by-product of a child's subconsciously displaced desire to damage or kill a parent. The reasons given for a child's rage are many, but Freudians believe the negative emotions primarily arise at the oral stage when a mother weans incorrectly or neglectfully. Feelings of emptiness as well as the absence of the mother, even for short periods, terrifies a child who soon becomes hostile and defensive toward the offending parent. On that point we agree. Freudians also describe the emptiness experienced by a child at the anal stage when it is encouraged or forced, as the case may be, to defecate on schedule. The pang of emptiness would not be as disagreeable at the anal stage if the oral stage passed without trauma. Trouble is sure to erupt, however, if the latter was a time of lack and loss. In any case we are unable to accept the classic Freudian position as to the origins of sado-masochism. In our opinion Freudians have

things the wrong way round. It is not rage toward the mother that primarily accounts for maladaptation during early and late Oedipal stages. That is a secondary phenomenon. It is the underlying antipathy and resentment from the mother *toward her child* (manifested in neglect, coldness, disapproval, anger, criticism, punishment, mixed-messages, hypocrisy, ambivalence, favoritism, clinginess, etc) that is the primary if not sole reason for her child's pathological tendencies toward itself, as well as toward siblings, parents and other people.

Of course a child does harbor enormous rage toward its parents. This fact is not disputed. I agree that the rage is mostly directed toward the mother for inattentive weaning and other infractions. Anger is also directed toward a mother because she is, in our opinion, the parent who primarily constitutes her child's superego. Freudians know that the superego acts like an inner prohibiting parent, suppressing the many taboo urges of the id or unconscious. Jungians know that the superego gives rise to one's Shadow Self, the legitimate but taboo aspects of one's personality that must be disowned and repressed in order to please the parents and society. The superego, which is often more punitive than most parents are wont to be, is therefore a source of considerable anguish to the id and ego which wish to be freed from its oppressive authority. We see this rebellious streak expressed at different periods in a child's development, particularly during puberty. A girl is less inclined to act out against authority than the average boy. This is because, as stated above, they cannot afford to resist strong emotions such as anger from any external source. It arouses their own inner rage and compromises sanity. Girls are, therefore, not only more law-abiding but are inclined to emulate their mother's ways more than boys are wont to do. They do so even in the case of a terrible mother. If a girl's rebelliousness and rage does emerge on a conscious level, it is more likely to do so toward her own son or daughter after she conceives. In other words she does not rebel against the strictures of her own superego, but *as a superego* she disciplines, punishes and traumatizes her own children. As a terrible mother herself she is able to vent her sado-masochistic tendencies by "castrating" her own son or daughter. This scenario once again reveals the close connections that exist between society's mores and the female psyche. The terrible mother is *not* flaunting society's standards when she mistreats her children. She is, in fact, acting in accordance with society's preferences. Her superego was constellated by way of her mother and society. Now, toward her own offspring she does as her mother did. It is not as an Imperial Self that she acts violently and sado-masochistically toward other people, but as an ego completely dominated and instructed by her superego or pseudo-self. Ironically,

she is able to satiate legitimate frustrations by way of her superego not in spite of it. Therefore, for women of her kind there is no need whatsoever to exercise and express the Imperial Self or live authentically and holistically. There is no need to resist society's ways and individuate, and no need to champion creative will in herself or her offspring. All she need do to exorcise her considerable personal rage is go along with society's norms and directives. We now see how implicit or explicit female violence gives rise to pathogenic societies.

In Reichean terms women tend to be less "armored" than men. The reasons are explained above. Their identification with their mothers and compliance with the directives of society means their superegos are relieved and less severe. An acculturated woman still embodies considerable rage toward her mother, but is able to process that rage by way of her malignant relationship with her own children. Women who have not conceived and birthed a child tend to be more armored, in the Reichean sense. This need to reduce the power of the superego, and lessen anxiety and rage, accounts for soaring birthrates throughout the world. It also accounts for the rise of child-abuse and teen delinquency. Additionally, it is the reason why most women are not interested in Shadow Work or individuation. They have no need for either. These processes are only of concern to those who cannot otherwise lower their levels of anxiety. The inauthentic female may reduce her anxiety by subordinating her will to social norms and immersion in domestic minutiae, but she remains an inhabitant of the lunar world. Such a mother hampers the positive development of her own children on all levels. In turn they too find it difficult to matriculate to the solar world, and are unlikely to become non-malignant types.

FOR THE MOST PART Freudians track a child's explicit and implicit sadism only to the oral stage of the Oedipal phase, when the infant first experiences emptiness from insufficient weaning. Of course, as I show, feelings of emptiness predate the weaning period. Anxiety and pain exist from the days after conception not after birth. And these emotions are first experienced at the hands of one's mother. The father's influence is secondary and comes in at a much later stage of development. At the phallic stage, when identification with the male and his world intensifies, a child is enamored by masculine strength after witnessing the dynamics of the sexual scene. The power of the father and the relative docility of the mother, and her final collapse at the end of the perplexing scene, appears to the child as a death of sorts. It its imaginings the child parodies the event, dwelling mostly on the conquest or destruction of his mother that appears to occur at the termination of the sex act. It is this identification with the

muscular strength of the father that causes a child to progress through the final stages of the Oedipal phase, from the phallic to the latent and genital stages. It is the reason for the child's interest in ithyphallic images and games, for sibling rivalry, exhibitionism, combat, and other well-known interests and syndromes. The independence of a young boy (or girl) at this stage is, however, again handicapped by the fear that their secret hatred and destructive desires toward the mother will be found out by the latter or, more problematically, that she might actually die because of the evil intent directed toward her. This fear steeps the child in feelings of considerable subconscious guilt, which in turn expedites conscious conformity to the mother's will. The child subsequently becomes more needy and clingy toward her, not from love but the need for reassurance that his destructive thoughts haven't made her ill or killed her off. Her presence simply serves as guilt-abatement. As I show in Chapter Four, this falling into lockstep with the mother's will, because of subconscious guilt and repressed rage, corresponds to the strengthening of the superego and ego-ideal. The result is that from childhood on a person's morality and image of themselves is tinged, and in neurotic cases overwhelmed, with subconscious guilt. As I point out it is almost invariably the imago of the mother that determines one's typology, not the image of the father. The neurotic child goes on to become delinquent, breaking rules and accepting punishment because he or she still has not rid themselves of guilt over their destructive thoughts. The child's guilt is intensified if, for whatever reason, a mother becomes ill or does in fact die.

The child's desire for punishment is likely to increase its antisocial tendencies. Most habitual criminals as well as murderers are subconsciously motivated by a cocktail of troublesome emotions, particularly those of hate, rage *and* guilt. External punishment is regarded as less problematic than the reproaches they endure throughout their life from their own superegos. Non-criminal types who choose to make no waves and obediently conform to every rule in the book do so to lower the intensity of their superego's disapproval. Acculturated types are severe toward criminals who get to express emotions the former forbid themselves to acknowledge. This does not mean that non-criminals are sane and non-violent. They include people who cunningly find socially-approved ways of expatiating their inner anxiety. This does not make them any less violent and immoral than those society incarcerates and punishes.

FREUD'S SPECULATIONS about the prehistoric totemic father and his rivalry with his sons, as presented in *Totem and Taboo,* are incorrect. It is now known that the authority of the mother was predominant for

hundreds of thousands of years before males took over tribal affairs.

> *Primitive religion...abounds in pictures of a self-sufficient or (later) hermaphroditic goddess who originally creates life without the aid of man* – Otto Rank

FREUD WAS NOT CORRECT when he proposed that sexual drives are the central component of a person's mental and emotional character. Sexual energy is only one avenue by which libido or bioenergy expresses itself. Rank, Adler, Reich, Jung, Horney, and even Anna Freud were not satisfied with this concept and were compelled to explain human behavior in broader ways than Freud, for all his brilliance and insight, was wont to do. By the time he came to write *Three Essays on Sexuality* and *Beyond the Pleasure Principle,* Freud knew that there were other more important motivating drives than sexual energy. He postulated that hate was an older emotion than love. And he was right, at least for the reasons I delineate in this book. In other words, that which is needed and loved by an infant can at the same time be rejected and loathed. The object might conceivably be despised *first,* or hated because it is desired. The child may hate *himself* right from the off. If this is the case, the syndrome needs investigating and explaining, which is what I have done in this book.

FREUD WAS INCORRECT when he explained the origin of the superego and ego-ideal. For Freud the father's influence was the dominant cause for the orientation and function of both. However, as I show, it is the mother's influence that dominates in the pre-Oedipal stages of development. By the time the father's influence comes to bear, the superego and ego-ideal functions are already set. The father's influence, as Freud defined it, exists but is secondary to that of the mother. A child certainly knows to obey his father, who is "always right." But he learns to obey his mother who is "always right" just that tiny bit more.

> *Freud makes the mistake of deriving the superego from the Oedipus complex and chiefly from the father; he regards it as a late authority resulting from introjection* – Erich Neumann

FREUD BELIEVED that the function of the superego was to suppress what was antisocial and evil in one's personality. But according to Karen Horney its function is to suppress the *true* Self, in order to win approval from parents and society. The superego and ego-ideal set up an idealized or false self in place of the true Self. Freud certainly knew that the superego represents the norms and standards of society, but did not emphasize that the so-called "evil" impulses being suppressed

were not in themselves evil. Rather they are legitimate expressions of the Imperial Self considered taboo by authority figures who leave little room for a child's natural expression. Freud did not see that the superego suppresses legitimate memories and feelings of anxiety experienced by way of a mother's will during pre-Oedipal stages of development.

> *Rheingold says categorically that annihilation anxiety is not part of the child's natural experience but is engendered in him by bad experiences with a depriving mother* – Ernest Becker

IS THE SUPEREGO the origin of the unconscious, or is the latter an autonomous psychic phenomenon? This was the stance of Nietzsche and later of Jung who borrowed and repackaged many of Nietzsche's key ideas. For reasons already explained, Freud did not acknowledge the supposed wondrousness of the unconscious, its symbolic richness and autonomy. His idea that the contents of the unconscious were derivative of an individual's waking life did not, according to Jung and his followers suffice as a comprehensive explanation of the unconscious. Others think Freud's conception was nearer the mark. It is up to each reader to decide who was correct in their assessment of the origin and nature of the so-called unconscious. Was it Jung, Freud or Rank? Or were they all correct to a degree? Only by way of a diligent respectful lifelong study of their superlative works will we know for sure.

ACCORDING TO ERICH FROMM and many other analysts and thinkers, Freud was wrong about his Thanatos or Death Instinct theory. Numerous volumes have been written about the ins and outs of the theory, and the basics are provided on most online encyclopedias. We do not wish to take up space here rehashing the details of the theory as Freud presented it in *Beyond the Pleasure Principle.* We wish only to address Otto Rank's perceptive reappraisal and simplification of the complex idea, which existentialist philosophers and psychologists utilized thereafter. Rank and the existential psychologists prefer not to think of man as Freud presents him, a being victimized by conflicting "drives." They certainly do not acknowledge the existence of a biological death drive. For them a person's inner anxiety arises because of their conscious choice to live inauthentically, along the lines described in detail by Soren Kierkegaard and Martin Heidegger. Like Heidegger, Rank did not believe there was a biological predisposition which drove one to kill themselves or seek out morbid experiences. But he did clearly see that a neurotic mind does *psychologically* stagnate. In other words the death drive for Rank and the existentialist psychologists is simply the act of

deanimation by losing oneself in a meaningless existence. It is the state Heidegger referred to as *Das Man,* or "everyone." In English it would be better described as being "nobody." The faceless, nondescript masses going about their domestic routines without true purpose or Self-expression was for Rank deathly. Conformity, blind obedience, unthinking loyalty to this or that group or cause, addiction, infatuation with sport and games, with gambling, gossip, pornography, excessive TV watching, and other superficial pastimes, keeps us from becoming Self-directed individuals with a true sense of Self-esteem. We do as others do, and think as they think. As Rank points out in The Trauma of Birth, most people harbor the same regressive impulse, so why not clan up in other ways? The crowd provides whatever comfort and direction a "nobody" requires. The routine of the job provides his sustenance and kills the long hours of the day in which he would only find himself thoroughly bored. Banal relationships also fill the emotional void, providing a way of expatiating the pent up rage one feels toward parents and toward oneself for failing to heroically stand up and fight back when harassed and emotionally or physically injured. As Erich Fromm writes:

> *...many married couples stay together for this reason: the marriage gives them the opportunity to experience hate, quarrels, sadism, and sublimation. They stay together not in spite of their fights, but because of them. Masochistic behavior, the pleasure in suffering or submitting, has one of its roots in this need for excitement. Masochistic persons suffer from the difficulty of being able to initiate excitation and of reacting readily to normal stimuli; but they can react when the stimulus overpowers them*

Fromm also addresses the "Death Instinct" in a manner acceptable to Rank and the existentialists:

> *One girl, hospitalized in a state mental hospital, had slashed her wrists and explained her act by saying that she wanted to see if she had any blood...One of the boys in the training school, for instance, threw rocks up on top of his garage and let them roll down, and would try to catch each rock with his head. His explanation was that this was the only way in which he could feel something...He reported that feeling the pain made him feel at least something*

As we become more technically sophisticated we hope to escape psychological distress by way of ever more powerful but convenient pharmaceutical drugs. Happiness is only a prescription away. In severe cases, such as those addressed throughout this book, a neurotic person rails against the world as if it were the great impediment to the

regressive urge. Cutting off and withdrawing entirely from people and the world ends in schizophrenia, which as Freud and other psychologists warned, is a form of living death. Some think it is a state worse than death.

> *...even when the umbilical cord is cut there remains a deep craving to undo the separation, to return to the womb or to find a new situation of absolute protection and security...Man, aware of his separateness, needs to find new ties with his fellow man; his very sanity depends on it. Without strong affective ties to the world, he would suffer from utter isolation and lostness* – Erich Fromm

> *...prolonged or repeated disruptions of the mother-child bond during the first five years of life are known to be especially frequent in patients later diagnosed as psychopathic or sociopathic personalities* – John Bowlby

> *The stage of uroboric incest is the lowest and earliest phase in the ego's history. Regression to, and fixation at, this level occupy an important place in the life of the average person, and they play a decidedly negative role in the life of the neurotic and a decidedly positive one in the life of creative man* – Erich Neumann

Basically Freud's theory of the death drive attempts to explain human aggression and destructiveness. We see, however, that it does not cogently explain these tendencies. Rank's theories hit closer to the mark, as do those of Wilhelm Reich and Arthur Janov. We see from what I have said about the regressive urge, that one might be inclined to kill others or even destroy oneself if the urge is perpetually obstructed and rage builds to a critical point. It is however ultimately rage against oneself that forces us to live inauthentically or act out in violent and destructive ways. We might harbor considerable rage and self-hate because we were not able to stand up for ourselves against violent parents or, alternatively, because we were not able to live up to their impossibly high or irrational standards. As a result we are self-berating and drowned in feelings of impotency and incompetence. Since we do not possess the power to rememdy or achieve what is truly if subconsciously desired, we can find the power to obstruct and punish other people. We can thwart their desires. If we falsely convince ourselves that another person stands in our way, or that they "don't understand us," we legitimize our hostility and sadistic acts against them. If we are racked with pain, why shouldn't other people share a measure of that pain? The chivalric male's brutish Will to Power derives from this sado-masochistic attitude. The schizophrenic attempts to withdraw into his mentalized womb, while the manic type

inflates his importance in the world external to himself. His sense of omnipotence compensates for this inner infantilism, and is in any case a false feeling. Even if he bolsters his omnipotence by wearing a corporate tie, dog-collar or orange robe, it does not truly make him feel as powerful as he'd like to be. He simply continues his cycle of dysfunction and enslaves himself to some other malignant mother or father figure. For the schizophrenic or manic type nature as it is means nothing. Other people are not seen for who they are. They are either causes of anxiety or means of alleviating it. This accounts for why our world fills with cliques and cults, most of them bizarre, perverse and dehumanizing. This is why people focus on doing rather than on their *way* of doing. It is why ethics have been thrown out of the window in most spheres of activity and by most people. It is why our world breeds more malignant than non-malignant types, and why, despite the welter of superficial "fixes" on offer, little will change for the better as the years go by.

APPENDIX FOUR
Reading List and Research

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Subjects to Research

Psychology, Psychoanalysis, Psychopathology, Psychogenic Disease, History of Psychopathy, The Unconscious, Consciousness, Emotion, Libido, Pleasure Principle, Reality Principle, Oedipus Complex, Electra Complex, Penis Envy, Archetypes (Jungian), Persona (Jungian), Crowd Pyschology, Collective Unconscious, Anima and Animus (Jungian), Autism, Autophobia, Adultism, Id, Ego, Superego, Conscience, Free Association, Attachment Theory, Separation Anxiety, Identity Crisis, Autophobia, Inferiority Complex, Defence Mechanisms, Repression, Dissociation, Regression, Displacement, Sublimation, Denial, Rationalization, Pathology, Psychopathy, Depersonalization, Disreality, Depression, Neurosis, Psychosis, Paranoia, Narcissism, Schizophrenia, Obsession, Manic-Depression, Bi-Polar Disorder, Borderline Personality Disorder, Antisocial Personality Disorder, Anhedonia, Dysphoria, Dyssemia, Ahedonia, Love-Hate Relationships, Love Styles, Adultism, Creativity, Playspace, Little Hans (Herbert Graf), Metabolism, Neurohormones, Neurotransmitters, Amygdala, Hippocampus, Hypothalamus, Pituitary Gland, Parasympathetic System, Autonomic System, Fibromyalgia, Nervous System, Venal Artery, Myth of Orestes, Feminism and the Oedipus Complex. Kyriarchy, Venus Figurines, Monomyth. Enantiodromia. Kenosis.

Psychologists

Erich Neumann, Otto Rank, Carl Gustav Jung, Sigmund Freud, Anna Freud, Karl Abraham, Melanie Klein, Helene Deutsch, Karen Horney, Edith Jacobson, Alice Miller, Theodore Lidz, Frieda Fromm-Reichmann, Franz Alexander, Alfred Adler, Boris Sidis, Georg Groddeck, Rudolf Otto, Jean Piaget, Pierre Janet, Wilhelm Reich, Erich Fromm, Alexander Lowen, Abraham Maslow, Erik Erikson, Theodore Reik, Lawrence Kohlberg, Arno Gruen, R. D. Laing, Thomas Szasz, John Bowlby, Arthur Janov, Otto Kernberg, Stanislav Grof, D. W. Winnicott, Gregory Bateson, Antonio Damasio, Frederick Leboyer, Nathaniel Branden

Suggested Reading List

Melanie Klein – *The Psychoanalysis of Children*
Anna Freud – *The Ego and its Defenses*

Mary Esther Harding – *Psychic Energy*

Erich Neumann
The Child
The Great Mother
The Origin and Evolution of Consciousness

Jean Piaget
Psychology of the Child
Language and Thought of the Child
The Child's Conception of the World

Erik Erikson
Childhood and Society
Identity: Youth and Crisis

John Bowlby
A Secure Base
The Making and Breaking of Affection

Arthur Janov
The Biology of Love
The Primal Revolution
The Anatomy of Mental Illness

Otto Rank
The Trauma of Birth
Psychology and the Soul
Beyond Psychology

Alexander Lowen
Narcissism
Language of the Body
Betrayal of the Body
Fear of Life

Arno Gruen
Betrayal of the Self
The Insanity of Normality

Alice Miller
Banished Knowledge
The Body Never Lies
For Your Own Good

John P. Conger

The Body in Recovery

Bessel van der Kolk
The Body Keeps the Score
Traumatic Stress

Peter A. Levine
Trauma Through a Child's Eyes
In An Unspoken Voice
Healing Trauma

Robert Scaer
The Body Bears the Burden
8 Keys to Brain-Body Balance

Babette Rothschild
The Body Remembers
8 Keys to Safe Trauma Recovery

Nathaniel Branden
Honoring the Self
The Disowned Self
Six Pillars of Self-Esteem
How to Raise Your Self-Esteem
The Psychology of Self-Esteem

Erich Fromm
Man For Himself
The Pathology of Normalcy
The Sane Society
The Anatomy of Human Destructiveness
Escape From Freedom

Karen Horney
Feminine Psychology
The Neurotic Personality of our Time
Neurosis and Human Growth
New Ways in Psychoanalysis
Our Inner Conflicts

Edith Jacobson
Depression
Psychic Conflict and Reality

Scott Peck
People of the Lie

The Road Less Traveled
The Road Less Traveled and Beyond
A Different Drum

Daniel Goleman
Emotional Intelligence
Social Intelligence
Vital Lies, Simple Truths
The Brain and Emotional Intelligence

Rollo May
The Meaning of Anxiety
Man's Search for Himself

Edward Edinger
Ego and Archetype
The Creation of Consciousness
Anatomy of the Psyche

Robert A. Johnson
Owning Our Own Shadow
We: Understanding the Psychology of Romantic Love
Ecstasy: Understanding the Psychology of Joy

Additional Reading List

Martha Stout
Masks of Sanity
The Sociopath Next Door

Robert D. Hare
Without Conscience
Snakes in Suits

Joseph Campbell
Hero With A Thousand Faces
Goddesses: Mysteries of the Feminine Divine
Occidental Mythology
Oriental Mythology

Gustave Le Bon
The Crowd
The Psychology of Socialism

Ayn Rand
Philosophy, Who Needs It?

The Virtue of Selfishness
Capitalism: The Unknown Ideal
For the New Intellectual
The Return of the Primitive
The New Left
The Romantic Manifesto
The Voice of Reason

Jean Markale
The Great Goddess
Women and the Celts

Leonard Shlain
Sex, Time and Power
The Alphabet Versus the Goddess
Art and Physics

Susan Douglas – *The Mommy Myth*
Judith Warner – *Perfect Madness*
Cathi Hanauer – *The Bitch in the House*
Roy Sheppard – *That Bitch*
Maggie Jackson – *Distracted*
Mark Bauerlein – *The Dumbest Generation*
Phyllis Chessler – *Woman's Inhumanity to Woman*
Frederick Leboyer – *Birth Without Violence*
Anthony Storr – *Human Aggression*
Oliver James – *They Fuck You Up*
John Modrow – *How to Become a Schizophrenic*
David Viscott – *Emotional Resilience*
Susan Forward – *Toxic Parents*
Lenore Terr – *Too Scared to Cry*
Immanuel Velikovsky – *Mankind in Amnesia*
Warren Farrell – *The Myth of Male Power*
Suzanne Venker – *The War on Men*
Esther Vilar – *The Manipulated Man*
Steven Adams – *Women First, Men Last*
Jack Donovan – *The Way of Men*
Ronald Dworkin – *Artificial Happiness*
Patricia Pearson – *When She Was Bad*
Wolfgang Lederer – *Fear of Women*
Christopher Lasch – *Culture of Narcissism*
Kerry Boulton – *The Psychotic Left*
Ernest Becker – *Denial of Death*
Loren Pederson – *Dark Hearts*
Sandra L. Dennis – *Embrace the Daimon*

Elan Golomb – *Trapped in the Mirror*
Nina W. Brown – *Children of the Self-Absorbed*
Roy F. Baumeister – *Evil: Inside Human Cruelty and Violence*
Frank Bruno – *It's Ok to be Neurotic*
Theodore Rubin – *Compassion and Self-Hate*
Cacioppo & Patrick – *Loneliness*
Carl Goldberg – *The Evil We Do*
Joel Bakan – *The Corporation*
Harvey M. Checkley – *The Mask of Sanity*
Michael Gazzaniga – *Nature's Mind*
Gregg D. Jacobs – *The Ancestral Brain*
Richard Tarnas – *Cosmos and Psyche*
Linda Buzzell – *Healing with Nature in Mind*
James F. Masterson – *Search for the Real Self*
John F. Schumaker – *The Corruption of Reality*
Perceval Symonds – *The Ego and the Self*
Anthony Stevens – *The Two Million Year Old Self*
Monica Sjoo – *The Great Cosmic Mother*
Merlin Stone – *When God Was a Woman*
Shuttle & Redgrove – *The Wise Wound*
J. J. Bacofen – *Myth, Religion and Mother Right*

Also the complete works of Sigmund Freud, Carl Gustav Jung and Wilhelm Reich.

ABOUT THE AUTHOR

Born in Ireland, Michael Tsarion is an expert on the occult histories of Ireland and America. He has made the deepest researches into Atlantis, the origins of evil and Irish origins of civilization. He is the author of eleven books on various subjects, and he gives outstanding presentations on the Western Magical Tradition, Hermetic Arts of Divination, Atlantis and the Prehistoric Ages, The Irish Origins of Civilization, Astro-Theology, Origins of Evil, Secret Societies, Female Illuminati, Subversive Use of Sacred Symbolism in the Media, Symbol Literacy, Psychic Vampirism, War on Consciousness, Mysticism and German Idealism.

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